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CHRYSOSTOM

HOMILIES

JOHN

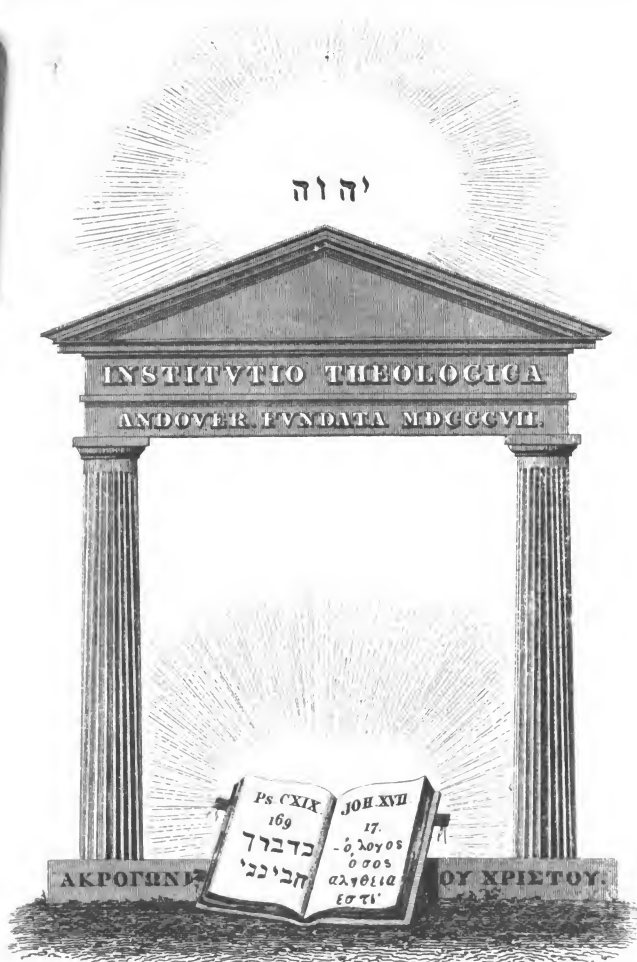
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OF THE

HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST:

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.



YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT
THINE EYES SHALL SEE THY TEACHERS. *Isaiuh xxx. 20.*

Isai. 28

OXFORD,
JOHN HENRY PARKER;
F. AND J. RIVINGTON, LONDON.
MDCCCXLVIII.

TO THE MEMORY
OF THE
MOST REVEREND FATHER IN GOD
WILLIAM
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AND
CARRIED ON FOR TWELVE YEARS UNDER HIS SANCTION,
UNTIL HIS DEPARTURE HENCE IN PEACE,
IS
GRATEFULLY AND REVERENTLY
INSCRIBED.

THE
HOMILIES
OF
S. JOHN CHRYSOSTOM,
ARCHBISHOP OF CONSTANTINOPLE,
ON THE
GOSPEL OF ST. JOHN,
TRANSLATED,
WITH NOTES AND INDICES.

PART I. HOM. I.—XLI.

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JOHN HENRY PARKER ;
F. AND J. RIVINGTON, LONDON.
MDCCCXLVIII.

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Chrysostom
Homilies
John
1848
v. 1

BAXTER, PRINTER, OXFORD.

PREFACE.

THE Benedictine Editor has already noticed the principal points in which these Homilies differ from others in which St. Chrysostom comments upon Holy Scripture. They are far more controversial than is usual with him, and the part devoted to moral exhortation is shorter. This may be partly owing to the number of passages in St. John which bear on the doctrine of our Lord's Person and His Divine and Human Natures. But it seems further that they were delivered to a select audience at an early hour of the day. For toward the latter part of Hom. xxxi. he contrasts the coolness of the morning, in which they were assembled, with the mid-day heat, in which the woman of Samaria listened to our Lord. And the character of the instruction given almost unquestionably marks the hearers as having been less miscellaneous, and less liable to be supposed wanting in points of common duty, than those whom he generally addressed.

They do not give their own date, but are referred to by the Author, while still at Antioch, as already published, in Hom. vii. on 1 Cor. ii. 8. Tr. p. 82. 'However, the manner of this way of knowledge and of that hath already been declared in the Gospel; and, not to be continually handling the same topic, thither do we refer our readers.' The place is St. John viii. 19. treated in Hom. xlix.

And since the three first years after St. Chrysostom was ordained Priest, A. D. 386-8, seem completely filled up, and the Homilies in St. Matthew were probably prior to these, it is most likely that they were not begun before A. D. 390, while those on some of the Epistles of St. Paul seem to have come after them, and still before the year 398, in which he was removed to Constantinople.

In either city there were numerous heretics of the sect against which he is most careful to supply arguments, the Anomœans, who held that the Son is not even of *like* Substance with the Father. And even in his less generally controversial works, we often meet with discussions of their tenets. But in these Homilies he is continually meeting with texts which they perverted to the maintenance of their heresy, and turning them into weapons for its confutation. And this he usually does with great success, since the Catholic Doctrine of the true and perfect Godhead, united in One Person with true and perfect Manhood, affords a key that easily opens texts which most stubbornly resist any confused notion of an inferior Divinity, or an unreal Humanity. The texts urged by the heretic, put to this test, are found not really to belong to him. They are not even arguments *so far* for his view of the case, but perfectly consistent with the truth always held by the Church. There may remain a few cases, after attentive study, in which it is difficult to be sure what is the exact meaning, or even whether a given text speaks of the Godhead or of the Manhood, but as to the general doctrine of the whole Scripture, or the consistency of that doctrine with any and every text therein contained, there is no reasonable doubt. There are those whose faith seems to tremble on the balance when such a passage of Scripture is under discussion, but this must be either from an inveterate habit of doubting, or an imperfect apprehension of the real meaning of the Catholic doctrine. The most skilful commentator may occasionally fall into a critical error, but no one who has ever fairly

entered into the sense of Holy Scripture will dream of the alternative being between such and such an exposition and the acceptance of heresy. Enough is clear to make us very sure what will be the doctrine of any difficult passage, though we may be in doubt of its interpretation. St. Chrysostom is usually right, and not only so, but most ingenious in detecting the rhetorical connection of sentiments and arguments. If any where he fails, it is from some over-refinement in rhetorical analysis, and not from any want of apprehension of the main truths concerned.

In the first volume of the Benedictine Edition there is a series of Homilies against the Anomœans, in the first of which he states that he had been unwilling for some time to enter on the controversy, for fear of driving away hearers who held those opinions, but that he had now taken it up at their earnest request. These Homilies were delivered some time before those on St. John, beginning in the first year after his ordination with those 'On the Incomprehensible Nature of God,' in opposition to the pretensions of that sect to perfect knowledge of Divine things. And the Benedictine editor refers to them as containing a more complete array of the *positive* evidence of St. John to the Catholic doctrines than even this commentary affords.

The history of the woman taken in adultery is omitted in this Commentary, and the Benedictine Editor was not able to trace it in any of the Works of St. Chrysostom. It is suggested that his copies may have wanted the passage, or that he may have omitted it for fear it should be taken as an encouragement to vice. But he was not the man to shrink from so slight a difficulty, nor would he have failed, in commenting on it, to leave an impression on the hearer by no means calculated to lessen his dread of sin. Such a reason may have prevailed with some copyists to suppress the passage, and it is probable that it was not found in the copy which he used. It is omitted in like manner by St. Cyril of Alexandria.

The Text of Savile has been followed, except where the Benedictine Edition has supplied improvements. The Benedictine sections are numbered throughout: where the division seemed to be inconvenient, the number is given in the margin. In the earlier Homilies a second series of numbers is employed to mark the sections in the translation; this was discontinued as unnecessary, and the Benedictine only retained. In some of the references to the Psalms, where the Septuagint differs much from the Hebrew, the numbers given are those of the Greek. Care will be taken in the Index of Texts to give always the reference to the Psalm and Verse according to the Hebrew reckoning followed in our own Version.

The Editors are indebted for the present Translation to the Rev. G. T. STUPART, M.A. late Fellow of Exeter College. It has been kindly carried through the Press by the Rev. J. G. HICKLEY, B.D. Fellow of Trinity College, Oxford. The translation of the remaining Homilies is completed, and will shortly be in the Press.

C. M.

Oriel College,
Feast of St. Andrew, 1848.

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HOMILY XXXI.

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Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a well of water springing up into everlasting Life.

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Page 343.

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Page 354.

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Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me. And ye will not come to Me that ye might have [eternal] life.

HOMILIES
OF
S. JOHN CHRYSOSTOM,
ARCHBISHOP OF CONSTANTINOPLE,
ON THE GOSPEL ACCORDING TO
ST. JOHN.

HOMILY I.

PREFACE.

1. THEY that are spectators of the heathen games, when they have learned that a distinguished athlete and winner of crowns is come from any quarter, run all together to view his wrestling, and all his skill and strength; and you may see the whole theatre of many ten thousands, all there straining their eyes both of body and mind, that nothing of what is done may escape them. So again these same persons, if any admirable musician come amongst them, leave all that they had in hand, which often is necessary and pressing business, and mount the steps, and sit listening very attentively to the words and the accompaniments, and criticising the agreement of the two. This is what the many do.

Again; those who are skilled in rhetoric do just the same with respect to the sophists, for they too have their theatres, and their audience, and clappings of hands, and noise, and closest criticism of what is said.

And if in the case of rhetoricians, musicians, and athletes, people sit in the one case to look on, in the other to see at once and to listen with such earnest attention; what zeal, what earnestness ought ye in reason to display, when it is no musician or debater who now comes forward to a trial of skill, but when a man is speaking from heaven, and utters a

HOMIL. voice plainer than thunder? for he has pervaded the whole earth
I. — with the sound; and occupied and filled it, not by the loudness of the cry, but by moving his tongue with the grace of God.

And what is wonderful, this sound, great as it is, is neither a harsh nor an unpleasant one, but sweeter and more delightful than all harmony of music, and with more skill to soothe; and besides all this, most holy, and most awful, and full of mysteries so great, and bringing with it goods so great, that if men were exactly and with ready mind to receive and keep them, they could no longer be mere men nor remain upon the earth, but would take their stand above all the things of this life, and having adapted themselves to the condition of angels, would dwell on earth just as if it were heaven.

2. For the son of thunder, the beloved of Christ, the pillar of the Churches throughout the world, who holds the keys of heaven, who drank the cup of Christ, and was baptized with His baptism, who lay upon his Master's bosom with much confidence¹, this man comes forward to us now; not as an actor of a play, not hiding his head with a mask, (for he hath another sort of words to speak,) nor mounting a platform², nor striking the stage with his foot, nor dressed out with apparel of gold, but he enters wearing a robe of inconceivable beauty. For he will appear before us having *put on Christ*, having his beautiful *feet shod with the preparation of the Gospel of peace*; wearing a girdle not about his waist, but about his loins, not made of scarlet leather nor daubed outside³ with gold, but woven and composed of truth itself. Now will he appear before us, not acting a part, (for with him there is nothing counterfeit, nor fiction, nor fable,) but with unmasked head he proclaims to us the truth unmasked; not making the audience believe him other than he is by carriage, by look, by voice, needing for the delivery of his message no instruments of music, as harp, lyre, or any other the like, for he effects all with his tongue, uttering a voice which is sweeter and more profitable than that of any harper or any music. All heaven is his stage; his theatre, the habitable world; his audience, all angels; and of men as many as are angels already, or desire to become so, for none

¹ παρρη-
σίως
πολλῆς
ἐκείβαν-
τες

Rom.
13, 14.
Gal. 3,
27.
Eph. 6,
15.
³ ἔξωθεν
ἡλιμιμί-
νην

but these can hear that harmony aright, and shew it forth by PREF. their works; all the rest, like little children who hear, but what they hear understand not, from their anxiety about sweetmeats and childish playthings; so they too, being in mirth and luxury, and living only for wealth and power and sensuality, hear sometimes what is said, it is true, but shew forth nothing great or noble in their actions through fastening¹ themselves for good to the clay of the brickmaking. ¹ *προση-
λυν* By this Apostle stand the powers from above, marvelling at the beauty of his soul, and his understanding, and the bloom of that virtue by which he drew unto him Christ Himself, and obtained the grace of the Spirit. For he hath made ready his soul, as some well-fashioned and jewelled lyre with strings of gold, and yielded it for the utterance of something great and sublime to the Spirit.

[3.] Seeing then it is no longer the fisherman the son of (2.) Zebedee, but He who knoweth *the deep things of God*, ¹ *Cor.* _{2, 10.} the Holy Ghost I mean, that striketh this lyre, let us hearken accordingly. For he will say nothing to us as a man, but what he saith, he will say from the depths of the Spirit, from those secret things which before they came to pass the very Angels knew not; since they too have learned by the voice of John with us, and by us, the things which we know. And this hath another Apostle declared, saying, *To Eph. 3,* ^{10.} *the intent that unto the principalities and powers might be known by the Church the manifold wisdom of God.* If then principalities, and powers, and Cherubim, and Seraphim, learned these things by the Church, it is very clear that they were exceedingly earnest in listening to this teaching; and even in this we have been not a little honoured, that the Angels learned things which before they knew not with us; I do not at present speak of their learning by us also. Let us then shew much silence and orderly behaviour; not to-day only, nor during the day on which we are hearers, but during all our life, since it is at all times good to hear Him. For if we long to know what is going on in the palace, what, for instance, the king has said, what he has done, what counsel he is taking concerning his subjects, though in truth these things are for the most part nothing to us; much more is it desirable to hear what God hath said, especially

HOMIL. when all concerns us. And all this will this man tell us
 1. exactly, as being a friend of the King Himself, or rather, as
 having Him speaking within himself, and from Him hearing
 John 15, all things which He heareth from the Father. *I have called*
 15. *you friends*, He saith, *for all things that I have heard of My*
Father, I have made known unto you.

[4.] As then we should all run together if we saw one
 1 ἀφ' οὐρα, from above bend down *on a sudden*¹ from the height of
 comp. heaven, promising to describe exactly all things there, even
 EUN. H. so let us be disposed now. It is from thence that this Man
 E. v. i. speaketh to us; He is not of this world, as Christ Himself
 29. declareth, *Ye are not of the world*, and He hath speaking
 John 15, within him the Comforter, the Omnipresent, Who knoweth
 19. the things of God as exactly as the soul of man knoweth
 what belongs to herself, the Spirit of holiness, the righteous
 Spirit, the guiding Spirit, which leads men by the hand to
 heaven, which gives them other eyes, fitting them to see
 things to come as though present, and giving them even in
 the flesh to look into things heavenly. To Him then let us
 2 πολλῶν yield ourselves during all our life² in much tranquillity.
 περισσεύουσιν Let none dull, none sleepy, none sordid, enter here and
 περισσεύουσιν tarry; but let us remove ourselves to heaven, for there He
 speaketh these things to those who are citizens there. And
 if we tarry on earth, we shall gain nothing great from thence.
 For the words of John are nothing to those who do not
 desire to be freed from this swinish life, just as the things of
 this world to him are nothing. The thunder amazes our
 3 ἁπλοῦς souls, having sound without significance³; but this man's
 voice troubles none of the faithful, yea, rather releases them
 from trouble and confusion; it amazes the devils only, and
 those who are their slaves. Therefore that we may know
 how it amazes them, let us preserve deep silence, both
 external and mental, but especially the latter; for what
 advantage is it that the mouth be hushed, if the soul is
 disturbed and full of tossing? I look for that calm which is
 of the mind, of the soul, since it is the hearing of the soul
 which I require. Let then no desire of riches trouble us,
 no lust of glory, no tyranny of anger, nor the crowd of other
 passions besides these; for it is not possible for the ear,
 except it be cleansed, to perceive as it ought the sublimity

of the things spoken; nor rightly to understand the awful PREF. and unutterable nature of these mysteries, and all other virtue which is in these divine oracles. If a man cannot learn well a melody on pipe or harp, unless he in every way strain his attention; how shall one, who sits as a listener to sounds mystical, be able to hear with a careless soul?

[5.] Wherefore Christ Himself exhorted, saying, *Give (3.) not that which is holy unto the dogs, neither cast ye your* ^{Matt. 7, 6.} *pearls before swine.* He called these words *pearls*, though in truth they be much more precious than they, because we have no substance more precious than that. For this reason too He is wont often to compare their sweetness to honey, not that so much only is the measure of their sweetness, but because amongst us there is nothing sweeter. Now, to shew that they very exceedingly surpass the nature of precious stones, and the sweetness of any honey, hear the prophet speaking concerning them, and declaring this superiority; *More to be desired are they,* he saith, *than gold and* ^{Ps. 19,} *much precious stone; sweeter are they also than honey and* ^{10.} *the honeycomb.* But to those (only) who are in health; wherefore he has added, *For thy servant keepeth them.* And again in another place calling them sweet he has added, *to my throat.* For he saith, *How sweet are thy words* ^{Ps. 119,} *unto my throat.* And again he insisteth on the superiority, ^{103.} saying, *Above honey and the honeycomb to my mouth.* For he was in very sound health. And let not us either come nigh to these while we are sick, but when we have healed our soul, so receive the food that is offered us.

It is for this reason that, after so long a preface, I have not yet attempted to fathom¹ these expressions (of St. John), ¹ *ναρκα* in order that every one having laid aside all manner of infirmity, as though he were entering into heaven itself, so may enter here pure, and freed from wrath and carefulness and anxiety of this life, of all other passions. For it is not otherwise possible for a man to gain from hence any thing great, except he have first so cleansed anew his soul. And let no one say that the time to the coming communion² is ² *μετάνοια* short, for it is possible, not only in five days, but in one moment, to change the whole course of life. Tell me what is worse than a robber and a murderer, is not this the ex-

HOMIL. tremest kind of wickedness? Yet such an one arrived
I.

straight at the summit of excellence, and passed into Paradise itself, not needing days, nor half a day, but one little moment. So that a man may change suddenly, and become gold instead of clay. For since what belongs to virtue and to vice is not by nature, the change is easy, as being independent of any necessity. *If ye be willing and obedient,* He saith, *ye shall eat the good of the land.* Seest thou that there needs the will only? will—not the common wishing of the multitude—but earnest will. For I know that all are wishing to fly up to heaven even now; but it is necessary to shew forth the wish by works. The merchant too wishes to get rich; but he doth not allow his wish to stop with the thought of it; no, he fits out a ship, and gets together sailors, and engages a pilot, and furnishes the vessel with all other stores, and borrows money, and crosses the sea, and goes away into a strange land, and endures many dangers, and all the rest which they know who sail the sea. So too must we shew our will; for we also sail a voyage, not from land to land, but from earth to heaven. Let us then so order our reason, that it be serviceable to steer our upward course, and our sailors that they be obedient to it, and let our vessel be stout, that it be not swamped amidst the reverses and despondencies of this life, nor be lifted up by the blasts of vainglory, but be a fast and easy vessel. If so we order our ship, and so our pilot and our crew, we shall sail with a fair wind, and we shall draw down to ourselves the Son of God, the true Pilot, Who will not leave our bark to be engulfed, but, though ten thousand winds may blow, will rebuke the winds and the sea, and instead of raging waves, make a great calm.

- (4.) [6.] Having therefore ordered yourselves, so come to our next assembly, if at least it be at all an object of desire to you to hear somewhat to your advantage, and lay up what Mat. 13, is said in your souls. But let not one of you be the *way-*
4. 5. 7. *side*, none the *stony ground*, none the *full of thorns*. Let us make ourselves fallow lands. For so shall we (the preachers) put in the seed with gladness, when we see the land clean, but if stony or rough, pardon us if we like not to labour in vain. For if we shall leave off sowing and begin to

cut up thorns, surely to cast seed into ground unwrought were PREF. extreme folly.

It is not meet that he who has the advantage of such hearing be partaker of the table of devils. *For what*^{2 Cor. 6, 14.} *fellowship hath righteousness with unrighteousness?* Thou standest listening to John, and learning the things of the Spirit by him; and dost thou after this depart to listen to harlots speaking vile things, and acting viler, and to effeminate cuffling one another? How wilt thou be able to be fairly cleansed, if thou wallowest in such mire? Why need I reckon in detail all the indecency that is there? All there is laughter, all is shame, all disgrace, revilings and mockings, all abandonment, all destruction. See, I forewarn and charge you all. Let none of those who enjoy the blessings of this table destroy his own soul by those pernicious spectacles. All that is said and done there is a pageant of Satan. But ye who have been initiated know what manner of covenants ye made with us, or rather ye made with Christ when He guided you into His mysteries, what ye spoke to Him, what speech ye had with Him concerning Satan's pageant¹; how¹ *σὺ μὲν* with Satan and his angels ye renounced this also, and promised that you would not so much as cast a glance² that² *παρὰ τοῦτο* way. There is then no slight ground for fear, lest, by becoming careless of such promises, one should render himself unworthy of these mysteries.

[7.] Seest thou not how in kings' palaces it is not those who have offended, but those who have been honourably distinguished³, that are called to share especial favour⁴, and³ *ἐν τῇ βασιλείᾳ* are numbered among the king's friends. A messenger has⁴ *ἀγγελὸς ἐκ τοῦ οὐρανοῦ* come to us from heaven, sent by God Himself, to speak with us on certain necessary matters, and you leave hearing His will, and the message He sends to you, and sit listening to stage-players. What thunderings, what bolts from heaven, does not this conduct deserve! For as it is not meet to partake of the table of devils, so neither is it of the listening to devils; nor to be present with filthy raiment at that glorious Table, loaded with so many good things, which God Himself hath provided. Such is its power, that it can raise us at once to heaven, if only we approach it with a sober mind. For it is not possible that he who is continually

HOMIL. under the influence of¹ the words of God, can remain in this
I.
¹ ~~117909~~ present low condition, but he needs must presently take
wing, and fly away to the land which is above, and light on
the infinite treasures of good things; which may it be that
we all attain to, through the grace and lovingkindness of our
Lord Jesus Christ, through Whom and with Whom be glory
to the Father and the All-holy Spirit, now and ever, and
world without end. Amen.

HOMILY II.

JOHN i. 1.

In the beginning was the Word.

WERE John about to converse with us, and to say to us words of his own, we needs must describe his family, his country, and his education. But since it is not he, but God by him, that speaks to mankind, it seems to me superfluous and distracting to enquire into these matters. And yet even thus it is not superfluous, but even very necessary. For when you have learned who he was, and from whence, who his parents, and what his character, and then hear his voice and all his heavenly wisdom¹, then you shall know right¹ *quite* well that these (doctrines) belong not to him, but to the Divine power stirring his soul.

From what country² then was he? From no country; but² *was* from a poor village, and from a land little esteemed, and producing no good thing. For the Scribes speak evil of Galilee, saying, *Search and look, for out of Galilee ariseth* ^{John 7, 52.} *no prophet.* And "the Israelite indeed" speaks ill of it, saying, *Can any good thing come out of Nazareth?* And being of this land, he was not even of any remarkable place in it, but of one not even distinguished by name. Of this he was³, and his father a poor fisherman, so poor that he took his sons to the same employment. Now you all know that no workman will choose to bring up his son to succeed him in his trade, unless poverty press him very hard, especially where the trade is a mean one. But nothing can be poorer, meaner, no, nor more ignorant, than fishermen. Yet even among them there are some greater, some less; and even there our Apostle occupied the lower rank, for he did not take his prey

¹ One Ms. 'not even distinguished by name had he not been of it. His, &c.'

HOMIL. from the sea, but passed his time on a certain little lake.
II. And as he was engaged by it with his father and his brother James, and they mending their broken nets, a thing which of itself marked extreme poverty, so Christ called him.

As for worldly instruction, we may learn from these facts that he had none at all of it. Besides, Luke testifies this **Acts 4,** when he writes not only that he was ignorant¹, but that he **13.** ¹ *ἄγραμμος* was absolutely unlettered². As was likely. For one who ² *ἀγράμματος* was so poor, never coming into the public assemblies, nor falling in with men of respectability, but as it were nailed to his fishing, or even if he ever did meet any one, conversing with fishmongers and cooks, how, I say, was he likely to be in a state better than that of the irrational animals? how could he help imitating the very dumbness of his fishes?

[2.] This fisherman then, whose business was about lakes, and nets, and fish; this native of Bethsaida of Galilee; this son of a poor fisherman, yes, and poor to the last degree; this man ignorant, and to the last degree of ignorance too, who never learned letters either before or after he accompanied Christ; let us see what he utters, and on what matters he converses with us. Is it of things in the field? Is it of things in rivers? On the trade in fish? For these things, perhaps, one expects to hear from a fisherman. But fear ye not; we shall hear nought of these; but we shall hear of things in heaven, and what no one ever learned before this man. For, as might be expected of one who speaks from the very treasures of the Spirit, he is come bringing to us sublime doctrines, and the best way of life and wisdom, [as though just arrived from the very heavens; yea, rather such as it was not likely that all even there should know, as I said before³.] Do these things belong to a fisherman? Tell me. Do they belong to a rhetorician at all? To a sophist or philosopher? To every one trained in the wisdom of the Gentiles? By no means. The human soul is simply unable thus to philosophise on that pure and blessed nature; on the powers that come next to it; on immortality and endless life; on the nature of mortal bodies which shall hereafter be immortal; on punishment and the judgment to come; on the enquiries that shall be as to deeds and words, as to thoughts and imaginations. It

³ p. 3.
 [from
 one Ms.
 Ben.]

cannot tell what is man, what the world; what is man JOHN
I. 1. indeed, and what he who seems to be man, but is not; what is the nature of virtue, what of vice.

[3.] Some of these things indeed the disciples of Plato (2.) and Pythagoras enquired into. Of the other philosophers we need make no mention at all; they have all on this point been so excessively ridiculous; and those who have been among them in greater esteem than the rest, and who have been considered the leading men in this science, are so more than the others; and they have composed and written somewhat on the subject of polity and doctrines, and in all have been more shamefully ridiculous than children. For they have spent their whole life in making women common to all, in overthrowing the very order of life¹, in doing away the¹ βίον honour of marriage, and in making other the like ridiculous laws. As for doctrines on the soul, there is nothing excessively shameful that they have left unsaid; asserting that the souls of men become flies, and gnats, and bushes², and that God Himself is a soul; with some other the like indecencies.

And not this alone in them is worthy of blame, but so is also their ever-shifting current of words; for since they assert every thing on uncertain and fallacious arguments, they are like men carried hither and thither in Euripus, and never remain in the same place.

Not so this fisherman; for all he saith is infallible; and standing as it were upon a rock, he never shifts his ground. For since he has been thought worthy to be in the most secret places, and has the Lord of all speaking within him, he is subject to nothing that is human. But they, like persons who are not held worthy even in a dream³ to set foot in the king's palace, but who pass their time in the forum with other men, guessing from their own imagination at what they cannot see, have erred a great error, and, like blind or drunken men in their wandering, have dashed against each other; and not only against each other, but against themselves, by continually changing their opinion, and that ever on the same matters.

¹ Empedocles said this. Vid. Diog. Laert. viii. 2. Θάμνις τ' αἰωνίς τε καὶ ἰξ ἄλλῃς ἱμνυτοῖς
ἰχθύς.
² Ἦδη γὰρ ποτ' ἰγὰ γυνήμη κοῦρὸς τε κίχρη τε

HOMIL. II. [4.] But this unlettered man, the ignorant, the native of Bethsaida, the son of Zebedee, (though the Greeks mock ten thousand times at the rusticity of the names, I shall not the less speak them with the greater boldness.) For the more barbarous his nation seems to them, and the more he seems removed from Grecian discipline, so much the brighter does what we have with us appear. For when a barbarian and an untaught person utters things which no man on earth ever knew, and does not only utter, (though if this were the only thing it were a great marvel,) but besides this, affords another and a stronger proof that what he says is divinely inspired, namely, the convincing all his hearers through all time; who will not wonder at the power that dwells in him? Since this is, as I said, the strongest proof that he lays down no laws of his own. This barbarian then, with his writing of the Gospel, has occupied all the habitable world. With his body he has taken possession of the centre of Asia, where of old philosophised all of the Grecian party, shining forth in the midst of his foes, dispersing¹ their darkness, and breaking down the stronghold of devils: but in soul he has retired to that place which is fit for one who has done such things.

¹ lit.
'quench-
ing'

[5.] And as for the writings of the Greeks, they are all put out and vanished, but this man's shine brighter day by day. For from the time that he (was) and the other fishermen, since then the (doctrines) of Pythagoras and of Plato, which seemed before to prevail, have ceased to be spoken of, and most men do not know them even by name. Yet Plato was, they say, the invited companion of kings, had many friends, and sailed to Sicily. And Pythagoras occupied Magna Græcia², and practised there ten thousand kinds of sorcery. For to converse with oxen, (which they say he did,) was nothing else but a piece of sorcery. As is most clear from this. He that so conversed with brutes did not in any thing benefit the race of men, but even did them the greatest wrong. Yet surely, the nature of men was better adapted for the reasoning of philosophy; still he did, as they say, converse with eagles and oxen, using sorceries. For he did not make their irrational nature rational, (this was impossible to man,) but by his magic tricks he deceived the foolish. And

² ὅτι μὴ
γίγνωσκει
ἑλληνικά

neglecting to teach men any thing useful, he taught that they might as well eat the heads of those who begot them, as beans. And he persuaded those who associated with him, that the soul of their teacher had actually been at one time a bush, at another a girl, at another a fish. JOHN
I. 1.

Are not these things with good cause extinct, and vanished utterly? With good cause, and reasonably. But not so the words of him who was ignorant and unlettered; for Syrians, and Egyptians, and Indians, and Persians, and Ethiopians, and ten thousand other nations, translating into their own tongues the doctrines introduced by him, barbarians though they be, have learned to philosophise. I did not therefore idly say that all the world has become his theatre. For he did not leave those of his own kind, and waste his labour on the irrational creatures, (an act of excessive vainglory and extreme folly,) but being clear of this as well as of other passions, he was earnest on one point only, that all the world might learn somewhat of the things which might profit it, and be able to translate it from earth to heaven. (3.)

For this reason too, he did not hide his teaching in mist and darkness, as they did who threw obscurity of speech, like a kind of veil, around the mischiefs laid up within. But this man's doctrines are clearer than the sunbeams, wherefore they have been unfolded¹ to all men throughout the world. For he did not teach as Pythagoras did, commanding those who came to him to be silent for five years, or to sit like senseless stones; neither did he invent fables defining the universe to consist of numbers; but casting away all this devilish trash and mischief, he diffused such simplicity through his words, that all he said was plain, not only to wise men, but also to women and youths. For he was persuaded that the words were true and profitable to all that should hearken to them. And all time after him is his witness; since he has drawn to him all the world, and has freed our life when we have listened to these words from all monstrous display of wisdom; wherefore we who hear them would prefer rather to give up our lives, than the doctrines by him delivered to us. ἀνεκάλυπτον

[6.] From this then, and from every other circumstance, it is plain, that nothing of this man's is human, but divine

HOMIL. and heavenly are the lessons which come to us by this divine

II.

soul. For we shall observe not sounding sentences, nor magnificent diction, nor excessive and useless order and arrangement of words and sentences, (these things are far from all true wisdom,) but strength invincible and divine, and irresistible force of right doctrines, and a rich supply of unnumbered good things. For their over-care about expression was so excessive, so worthy of mere sophists, or rather not even of sophists, but of silly striplings, that even their own chief philosopher introduces his own master as greatly ashamed of this art, and as saying to the judges, that what they hear from him shall be spoken plainly and without premeditation, not tricked out rhetorically nor ornamented with (fine) sentences and words; since, says he, it cannot surely be becoming, O men, that one at my age should come before you like a lad inventing speeches ¹. And observe the extreme absurdity of the thing; what he has described his master avoiding as disgraceful, unworthy of philosophy and work for lads, this above all he himself has cultivated. So entirely were they given up to mere love of distinction.

¹ Plat.
Apol.
Socr.
§. 1. in
init.

And as, if you uncover those sepulchres which are whitened without you will find them full of corruption, and stench, and rotten bones; so too the doctrines of the philosopher, if you strip them of their flowery diction, you will see to be full of much abomination, especially when he philosophises on the soul, which he both honours and speaks ill of without measure. And this is the snare of the devil, never to keep due proportion, but by excess on either hand to lead aside those who are entangled by it into evil speaking. At one time he says, that the soul is of the substance of God; at another, after having exalted it thus immoderately and impiously, he exceeds again in a different way, and treats it with insult, making it pass into swine and asses, and other animals of yet less esteem than these.

But enough of this; or rather even this is out of measure. For if it were possible to learn any thing profitable from these things, we must have been longer occupied with them; but if it be only to observe their indecency and absurdity, more than requisite has been said by us already. We will therefore leave their fables, and attach ourselves to our own

doctrines, which have been brought to us from above by JOHN
the tongue of this fisherman, and which have nothing human I. 1.
in them.

[7.] Let us then bring forward the words, having reminded you now, as I exhorted you at the first, earnestly to attend to what is said. What then does this Evangelist say immediately on his outset?

In the beginning was the Word, and the Word was with ver. 1.
God. Seest thou the great boldness and power of the words, how he speaks nothing doubting nor conjecturing, but declaring all things plainly? For this is the teacher's part, not to waver in any thing that he says, since if he who is to be a guide to the rest require another person who shall be able to establish him with certainty, he would be rightly ranked not among teachers, but among disciples.

But if any one say, "What can be the reason that he has neglected the first cause, and spoken to us at once concerning the second?" we shall decline to speak of *first* and *second*, for the Divinity is above number, and the succession of times. Wherefore we decline these expressions; but we confess that the Father is from none, and that the Son is begotten of the Father. Yes, it may be said, but why then does he leave (4.) the Father, and speak concerning the Son? Why? because the former was manifest to all, if not as Father, at least as God; but the Only-Begotten was not known; and therefore with reason did he immediately from the very beginning hasten to implant the knowledge of Him in those who knew Him not.

Besides, he has not been silent as to the Father in his writings on these points. And observe, I beg of you, his spiritual wisdom. He knows that men most honour the eldest of beings Which was before all, and account this to be God. Wherefore from this point first he makes his beginning, and as he advances, declares that God is, and does not like Plato assert, sometimes that He is intellect, sometimes that He is soul; for these things are far removed from that divine and unmixed Nature which has nothing common with us, but is separated from any fellowship with created things, I mean as to substance, though not as to relation.

And for this reason he calls Him *The Word*. For since

16 *How in speaking of The Word, he speaks of The Father also.*

HOMIL. he is about to teach that this *Word* is the only-begotten Son
11. of God, in order that no one may imagine that His generation is passible, by giving Him the appellation of *The Word*, he anticipates and removes beforehand the evil suspicion, shewing that the Son is from the Father, and that without His suffering (change).

[8.] Seest thou then that as I said, he has not been silent as to the Father in his words concerning the Son? And if these instances are not sufficient fully to explain the whole matter, marvel not, for our argument is God, Whom it is impossible to describe, or to imagine worthily; hence this man no where assigns the name of His essence, (for it is not possible to say what God is, as to essence,) but every where he declares Him to us by His workings. For this *Word* one may see shortly after called *Light*, and the *Light* in turn named *Life*.

Although not for this reason only did he so name Him; this was the first reason, and the second was because He was
John 15, about to declare to us the things of the Father. For all
15. things, He saith, that *I have heard from My Father, I have made known unto you.* He calls Him both *Light* and *Life*, for He hath freely given to us the light which proceeds from knowledge, and the life which follows it. In short, one name is not sufficient, nor two, nor three, nor more, to teach us what belongs to God. But we must be content to be able even by means of many to apprehend, though but obscurely, His attributes.

And he has not called Him simply *Word*, but with the addition of the article, distinguishing Him from the rest in this way also. Seest thou then that I said not without cause that this Evangelist speaks to us from heaven? Only see from the very beginning whither he has drawn up the soul, having given it wings, and has carried up with him the mind of his hearers. For having set it higher than all the things of sense, than earth, than sea, than heaven, he leads it by the hand above the very angels, above cherubim and seraphim, above thrones and principalities and powers; in a word, persuades it to journey beyond all created things.

[9.] What then? when he has brought us to such a height as this, is he in sooth able to stop us there? By no means; but just as one by transporting into the midst of the sea a

person who was standing on the beach, and looking on cities, and beaches, and havens, removes him indeed from the former objects, yet does not stay his sight any where, but brings him to a view without bound; so this Evangelist, having brought us above all creation, and escorted us towards the eternal periods which lie beyond it, leaves the sight suspended¹, not allowing it to arrive at any limit upwards, as indeed there is none. JOHN
I. 1.

For the intellect, having ascended to *the beginning*, enquires what *beginning*; and then finding the '*was*' always outstripping its imagination, has no point at which to stay its thought; but looking intently onwards, and being unable to cease at any point, it becomes wearied out, and turns back to things below. For this, *was in the beginning*, is nothing else than expressive of ever being and being infinitely.

Seest thou true philosophy and divine doctrines? Not like those of the Greeks, who assign times, and say that some indeed of the gods are younger, some elder. There is nothing of this with us. For if God Is, as certainly He Is, then nothing was before Him. If He is Creator of all things, He must be first; if Master and Lord of all, then all, both creatures and ages, are after Him.

[10.] I had desired to enter the lists yet on other difficulties, but perhaps our minds are wearied out; when therefore I have advised you on those points which are useful² to us for the hearing, both of what has been said, and of what is yet to be said, I again will hold my peace. What then are these points? I know that many have become confused³ by reason of the length of what has been spoken. Now this takes place when the soul is heavy laden with many burdens of this life. For as the eye when it is clear and transparent is keen-sighted also, and will not easily be tired in making out even the minutest bodies; but when from some bad humour from the head having poured into it, or some smoke-like fumes having ascended to it from beneath, a kind of thick cloud is formed before the ball, this does not allow it clearly to perceive even any larger object; so is naturally the case with the soul. For when it is purified, and has no passion to disturb it, it looks stedfastly to the fit objects of

HOMIL. its regard ; but when, darkened by many passions, it loses
 11. — its proper excellence, then it is not easily able to be sufficient for any high thing, but soon is wearied, and falls back ; and turning aside to sleep and sloth, lets pass things that concern it with a view to excellence and the life thence arising, instead of receiving them with much readiness.

[5.] And that you may not suffer this, (I shall not cease continually thus to warn you,) strengthen your minds, that ye may not hear what the faithful among the Hebrews heard
 Heb. 5, from Paul. For to them he said that he had *many things*
 11. *to say, and hard to be uttered* ; not as though they were by nature such, but because, says he, *ye are dull of hearing*. For it is the nature of the weak and infirm man to be confused even by few words as by many, and what is clear and easy he thinks hard to be comprehended. Let not any here be such an one, but having chased from him all worldly care, so let him hear these doctrines.

For when the desire of money possesses the hearer, the desire of hearing cannot possess him as well ; since the soul, being one, cannot suffice for many desires ; but one of the two is injured by the other, and, from division, becomes weaker as its rival prevails, and expends all upon itself.

And this is wont to happen in the case of children. When a man has only one, he loves that one exceedingly. But when he has become father of many, then also his dispositions of affection being divided become weaker.

If this happens where there is the absolute rule and power of nature, and the objects beloved are akin one with another, what can we say as to that desire and disposition which is according to deliberate choice ; especially where these desires lie directly opposed to each other ; for the love of wealth is a thing opposed to the love of this kind of hearing. We enter heaven when we enter here ; not in place, I mean, but in disposition ; for it is possible for one who is on earth to stand in heaven, and to have vision of the things that are there, and to hear the words from thence.

[11.] Let none then introduce the things of earth into heaven ; let no one standing here be careful about what is at his house. For he ought to bear with him, and to pre-

serve, both at home and in his business, what he gains from ^{JOHN} this place, not to allow it to be loaded with the burdens of ^{I. 1.} house and market. Our reason for entering in to the chair of instruction is, that thence we may cleanse ourselves from ^{11 al. 'rub off'} the filth of the outer world; but if we are likely even in this little space to be injured by things said or done without, it is better for us not to enter at all. Let no one then in the assembly be thinking about domestic matters, but let him at home be stirring with what he heard in the assembly. Let these things be more precious to us than any. These concern the soul, but those the body; or rather what is said here concerns both body and soul. Wherefore let these things be our leading business, and all others but occasional employments; for these belong both to the future and the present life, but the rest neither to the one nor the other, unless they be managed according to the law laid down for these. Since from these it is possible to learn not only what we shall hereafter be, and how we shall then live, but how we shall rightly direct this present life also.

For this house is ² a spiritual surgery, that whatever wounds ^{2 al. 'is set'} we may have received without, here ^{3 al.} we may heal, not that ⁴ we may gather fresh ones to take with us hence. Yet if ⁵ we do not give heed to the Spirit speaking to us, we shall not only fail to clear ourselves of our former hurts, but shall get others in addition.

Let us then with much earnestness attend to the book as it is being unfolded to us; since if we learn exactly its first principles and fundamental doctrines ⁴, we shall not ^{4 5} afterwards require much close study, but after labouring a little at the beginning, shall be able, as Paul says, to instruct ^{Rom. 15, 14.} others also. For this Apostle is very sublime, abounding in many doctrines, and on these he dwells more than on other matters.

Let us not then be careless hearers. And this is the reason why we set them forth to you by little and little, so that all may be easily intelligible to you, and may not escape your memory. Let us fear then lest we come under the condemnation of that word which says, *If I had not come* ^{John 15, 22.} *and spoken unto them, they had not had sin.* For what shall we be profited more than those who have not heard,

HOMIL. if even after hearing we go our way home bearing nothing
II. with us, but only wondering at what has been said.

Allow us then to sow in good ground; allow us, that you may draw us the more to you. If any man hath thorns, let him cast the fire of the Spirit amongst them. If any hath a hard and stubborn heart, let him by employing the same fire make it soft and yielding. If any by the wayside is trodden down by all kind of thoughts, let him enter into more sheltered places, and not lie exposed for those that will to invade for plunder: that so we may see your corn-fields waving with corn. Besides, if we exercise such care as this over ourselves, and apply ourselves industriously to this spiritual hearing, if not at once yet by degrees, we shall surely be freed from all the cares of life.

Let us therefore take heed that it be not said of us, that **Ps. 54, 8.** our¹ ears are those of a deaf adder. For tell me, in what
¹ al. 'their' does a bearer of this kind differ from a beast? and how could he be otherwise than more irrational than any irrational animal, who does not attend when God is speaking?
² al. 'to be' And if to be well-pleasing² to God is really to be a man, what else but a beast can he be who will not even hear
 thank-ful how he may succeed in this? Consider then what a mis-
³ al. 'to change' fortune it would be for us to fall down³ of our own accord from (the nature of) men to (that of) beasts, when Christ is willing of men to make us equal to Angels. For to serve the belly, to be possessed by the desire of riches, to be given to anger, to bite, to kick, become not men, but beasts. Nay, even the beasts have each, as one may say, one single passion, and that by nature. But man, when he has cast away the dominion of reason, and torn himself from the commonwealth of God's devising, gives himself up to all the passions, is no longer merely a beast, but a kind of many-formed motley monster; nor has he even the excuse from nature, for all his wickedness proceeds from deliberate choice and determination.

May we never have cause to suspect this of the Church of Christ. Indeed, we are concerning you persuaded of better things, and such as belong to salvation; but the more we are so persuaded, the more careful we will be not to desist from words of caution. In order that having mounted to

the summit of excellencies, we may obtain the promised ^{JOHN} goods. Which may it come to pass that we all attain to, I. I. through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory world without end. Amen.

HOMILY III.

JOHN i. 1.

In the beginning was the Word.

ON the subject of attention in hearkening it is superfluous to exhort you any more, so quickly have you shewn by your actions the effects of my advice. For your manner of running together, your attentive postures, the thrusting one another in your eagerness to get the inner places, where my voice may more clearly be heard by you, your unwillingness to retire from the press until this spiritual assembly be dissolved, the clapping of hands, the murmurs of applause ; in a word, all things of this kind may be considered proofs of the fervour of your souls, and of your desire to hear. So that on this point it is superfluous to exhort you. One thing, however, it is necessary for us to bid and entreat, that you continue to have the same zeal, and manifest it not here only, but that also when you are at home, you converse man with wife, and father with son, concerning these matters. And say somewhat of yourselves, and require somewhat in return from them ; and so all contribute to this excellent banquet*.

For let no one tell me that our children ought not to be occupied with these things ; they ought not only to be occupied with them, but to be zealous about them only. And although on account of your infirmity I do not assert this, nor take them away from their worldly learning¹, just as I do
¹ al.
'study'

not draw you either from your civil business ; yet of these seven days I claim that you dedicate one to the common Lord of us all. For is it not a strange thing that we should bid our domestics slave for us all their time, and ourselves apporportion not even a little of our leisure to God ; and this

* *Agape*, a feast to which all the guests contributed.

too when all our service adds nothing to Him, (for the Godhead is incapable of want,) but turns out to our own advantage? And yet when you take your children into the theatres, you allege neither their mathematical lessons, nor any thing of the kind; but if it be required to gain or collect any thing spiritual, you call the matter a waste of time. And how shall you not anger God, if you find leisure and assign a season for every thing else, and yet think it a troublesome and unseasonable thing for your children to take in hand what relates to Him?

JOHN
I. 1.

Do not so, brethren, do not so. It is this very age that most of all needs the hearing these things; for from its tenderness it readily stores up what is said; and what children hear is impressed as a seal on the wax of their minds. Besides, it is then that their life begins to incline to vice or virtue; and if from the very gates¹ and portals one¹ al, 'beginning' lead them away from iniquity, and guide them by the hand to the best road, he will fix them for the time to come in a sort of habit and nature, and they will not, even if they be willing, easily change for the worse, since this force of custom draws them to the performance of good actions. So that we shall see them become more worthy of respect than those who have grown old, and they will be more useful in civil matters, displaying in youth the qualities of the aged.

For, as I before said, it cannot be that they who enjoy the hearing of such things as these, and who are in the company of such an Apostle, should depart without receiving some great and remarkable advantage, be it man, woman, or youth, that partakes of this table. If we train by words the animals which we have, and so tame them, how much more shall we effect this with men by this spiritual teaching, when there is a wide difference between the remedy in each case, and the subject healed as well. For neither is there so much fierceness in us as in the brutes, since theirs is from nature, ours from choice; nor is the power of the words the same, for the power of the first is that of the human intellect, the power of the second is that of the might and grace of the Spirit. Let then the man

^b i. e. Man is more tractable than brutes, the words of the Spirit more powerful than words of reason.

HOMIL. who despairs of himself consider the tame animals, and he
III. shall no longer be thus affected ; let him come continually to this house of healing, let him hear at all times the laws of the Spirit, and on retiring home let him write down in his mind the things which he has heard ; so shall his hopes be good and his confidence great, as he feels his progress by experience. For when the devil sees the law of God written in the soul, and the heart become tablets to write it on, he will not approach any more. Since wherever the king's writing is, not engraved on a pillar of brass, but stamped by the Holy Ghost on a mind loving God, and bright with abundant grace, that (evil one) will not be able even to look at it, but from afar will turn his back upon us. For nothing is so terrible to him and to the thoughts which are suggested by him as a mind careful about Divine matters, and a soul which ever hangs over this fountain. Such an one can nothing present annoy, even though it be displeasing ; nothing puff up or make proud, even though it be favourable ; but amidst all this storm and surge it will even enjoy a great calm.

[2.] For confusion arises within us, not from the nature of circumstances, but from the infirmity of our minds ; for if we were thus affected by reason of what befalls us, then, (as we all sail the same sea, and it is impossible to escape waves and spray,) all men must needs be troubled ; but if there are some who stand beyond the influence of the storm and the raging sea, then it is clear that it is not circumstances which make the storm, but the condition of our own mind. If therefore we so order the mind that it may bear all things contentedly, we shall have no storm nor even a ripple, but always a clear calm.

After professing that I should say nothing on these points, I know not how I have been carried away into such a length of exhortation. Pardon my prolixity ; for I fear, yes, I greatly fear lest this zeal of ours should ever become weaker. Did I feel confident respecting it, I would not now have said to you any thing on these matters, since it is sufficient to make all things easy to you. But it is time in what follows to proceed to the matters proposed for consideration to-day ; that you may not come weary to the contest. For we have contests against the enemies of the truth, against those who use

every artifice to destroy the honour of the Son of God, or rather their own. This remains for ever as it now is, nothing lessened by the blaspheming tongue, but they, by seeking eagerly to pull down Him Whom they say they worship, fill their faces with shame and their souls with punishment. JOHN
I. 1.

What then do they say when we assert what we have asserted? "That the words, *In the beginning was the Word*, do not denote eternity absolutely, for that this same expression was used also concerning heaven and earth." What enormous shamelessness and irreverence! I speak to thee concerning God, and dost thou bring the earth into the argument, and men who are of the earth? At this rate, since Christ is called Son of God, and God, Man who is called Son of God must be God also. For, *I have said, Ye are Gods, and all of you are children of the Most High.* Ps. 82, 6. Wilt thou contend with the Only-Begotten concerning Sonship, and assert that in that respect He enjoys nothing more than thou? "By no means," is the reply. And yet thou doest this even though thou say not so in words. "How?" Because thou sayest that thou by grace art partaker of the adoption, and He in like manner. For by saying that He is not Son by nature, thou only makest Him to be so by grace.

However, let us see the proofs which they produce to us. *In the beginning*, it is said, *God made the heaven and the earth, and the earth was invisible and unformed.* Gen. 1, And, ² *There 'was' a man of Ramathaim Zophim.* These are 1 Sam. what they think strong arguments, and they are strong; but ¹ it is to prove the correctness of the doctrines asserted by us, while they are utterly powerless to establish their blasphemy. For tell me, what has the word "was" in common with the word "made?" What hath God in common with man? Why dost thou mix what may not be mixed? Why confound things which are distinct, why bring low what is above? In that place it is not the expression *was* only which denotes eternity, but that One *was in the beginning*. And that other, *The Word was*; for as the word "being," when used concerning man, only distinguishes present time, but when concerning God, denotes eternity¹, so "was," when used respecting our nature, signifies to us past time, and ¹ al. 'one
ever and
through
all time'

HOMIL. that too limited, but when respecting God it declares eternity.

III. It would have been enough then when one had heard the words "earth" and "man," to imagine nothing more concerning them than what one may fitly think of a nature that came into being^c, for that which came to be, be it what it may, hath come to be either in time, or the age before time was, but the Son of God is above not only times, but all ages which were before, for He is the Creator and Maker of them, as the Apostle says, *by Whom also He made the ages*. Now the Maker necessarily is, before the thing made. Yet since some are so senseless, as even after this to have higher notions concerning creatures than is their due, by the expression *He made*, and by that other, "there was a man," he lays hold beforehand of the mind of his hearer, and cuts up all shamelessness by the roots. For all that has been made, both heaven and earth, has been made in time, and has its beginning in time, and none of them is without beginning, as having been made: so that when you hear that "he made the earth," and that "there was a man," you are trifling¹ to no purpose, and weaving a tissue of useless folly.

¹ al.
'trifle
not'

For I can mention even another thing by way of going further. What is it? It is, that if it had been said of the earth, "In the beginning was the earth," and of man, "In the beginning was the man," we must not even then have imagined any greater things concerning them than what we

² al. 'is have now determined¹. For the terms "earth" and "man," as they are presupposed, whatever may be said concerning them, do not allow the mind to imagine to itself any thing greater concerning them than what we know at present. Just as "the Word," although but little be said of It, does not allow us to think (respecting It) any thing low or poor. Since in proceeding he says of the earth, "The earth was invisible and unformed." For having said that "He made" it, and having settled its proper limit, he afterwards declares fearlessly what follows, as knowing that there is no one so silly as to suppose that it is without beginning and uncreated, since the word "earth," and that other "made,"

² al. 'is
now con-
tained
in them'

^c εὐὰ ἰστα are opposed to εὐὰ γινώσκουσα in the MS. Baroc. no. 210. in the Platonic philosophy. The in the Bodl. Library. Our Lord is reading here should be γινώσκουσα for γινώσκουσα ἀγινώσκουσα.

are enough to convince even a very simple person that it is JOHN I. 1. not eternal nor increate, but one of those things created in time.

[3.] Besides, the expression "was," applied to the earth and to man, is not indicative of absolute existence. But in the case of a man (it denotes) his being of a certain place, in that of the earth its being in a certain way. For he has not said absolutely "the earth was," and then held his peace, but has taught how it was even after its creation, as that it was "invisible and unformed," as yet covered by the waters and in confusion. So in the case of Elkanah he does not merely say that "there was a man," but adds also whence he was, "of Armathaim Zophim." But in the case of "the Word," it is not so. I am ashamed to try these cases, one against the other, for if we find fault with those who do so in the case of men, when there is a great difference in the virtue of those who are so tried, though in truth their substance be one; where the difference both of nature and of every thing else is so infinite, is it not the extremest madness to raise such questions? But may He Who is blasphemed by them be merciful to us. For it was not we who invented the necessity of such discussions, but they who war against their own salvation laid it on us.

What then do I say? That this first "was," applied to "the Word," is only indicative of His eternal Being, (for *In the beginning*, he saith, *was the Word*,) and that the second "was," (*and the Word was with God*,) denotes His relative Being. For since to be eternal and without beginning is most peculiar to God, this he puts first; and then, lest any one hearing that He was *in the beginning*, should assert, that He was "unbegotten" also, he immediately remedies this by saying, before he declares what He was, that He was *with God*. And he has prevented any one from supposing, that this "Word" is simply such a one as is either uttered¹ or ¹προφορη- conceived², by the addition, as I beforesaid, of the article, as ²καὶ ὁ λόγος ἦν μετὰ τοῦ Θεοῦ well as by this second expression. For he does not say, ³ὁ λόγος ἦν ἐν τῷ Θεῷ was "in God," but was *with God*; declaring to us His eternity as to person³. Then, as he advances, he has more³ ³ὁ λόγος ἦν Θεὸς clearly revealed it, by adding, that this *Word* also *was God*.

28 *That if the Son were created, St. John would have declared it.*

HOMIL. "But yet created," it may be said. What then hindered
III. him from saying, that "In the beginning God made the Word?" at least Moses speaking of the earth says, not that "in the beginning was the earth," but that "He made it," and then it was. What now hindered John from saying in like manner, that "In the beginning God made the Word?" For if Moses feared lest any one should assert

¹ ἀγίνω- that the earth was uncreated¹, much more ought John to have
σεν. feared this respecting the Son, if He was indeed created.

The world being visible, by this very circumstance proclaims
Ps. 19, 1. its Maker, (*the heavens, says the Psalmist, declare the glory of God,*) but the Son is invisible, and is greatly, infinitely, higher than all creation. If now, in the one instance, where we needed neither argument nor teaching to know that
² γινώσκω. the world is created², yet the Prophet sets down this fact clearly and before all others; much more should John have declared the same concerning the Son, if He had really
³ κρείττονα been created³.

"Yes," it may be said, "but Peter has asserted this clearly and openly." Where and when? "When speaking to the
Acts 2, Jews he said, that *God hath made Him both Lord and*
36. *Christ*. Why dost thou not add what follows, *That same Jesus Whom ye have crucified?* or dost thou not know that of the words, part relate to His unmixed Nature, part to His
οἰκονομία. Incarnation^d? But if this be not the case, and thou wilt absolutely understand all as referring to the Godhead, then thou wilt make the Godhead capable of suffering; but if not capable of suffering, then not created. For if blood had flowed from that divine and ineffable Nature, and if that Nature, and not the flesh, had been torn and cut by the nails upon the cross, on this supposition your quibbling would have had reason; but if not even the devil himself could utter such a blasphemy, why dost thou feign to be ignorant with ignorance so unpardonable, and such as not the evil spirits themselves could pretend? Besides the expressions *Lord* and *Christ* belong not to His Essence, but
⁴ ἰσχυρίω. to His dignity; for the one refers to His Power⁴, the other

^d οἰκονομία, signifies all that Christ did and suffered on earth for the salvation of mankind. Vide. Euseb. Hist. Ecc. i. 1. Not. 11. ed. Heinichen.

to His having been anointed. What then wouldest thou say JOHN I. 2. concerning the Son of God? for if He were even, as you assert, created, this argument could not have place. For He was not first created and afterwards God chose Him, nor does He hold a kingdom which could be thrown aside, but one which belongs by nature to His Essence; since, when asked if He were a King, He answers, *To this end was I born.* c. 18, 37. But Peter speaks as concerning one chosen, because his argument wholly refers to the Dispensation.

[4.] And why dost thou wonder if Peter says this? for Paul, reasoning with the Athenians, calls Him "Man" only, saying, *By that Man whom He hath ordained, whereof He hath given assurance to all men, in that He hath raised Him from the dead.* Acts 17, 31. He speaks nothing concerning "the Phil. 2, form of God," nor that He was "equal to Him," nor that He was the "brightness of His glory." And with reason. Heb. 1, The time for words like these was not yet come; but it ^{3.} would have contented him that they should in the meanwhile admit that He was Man, and that He rose again from the dead. Christ Himself acted in the same manner, from Whom Paul having learned, used this reserve, (*οὕτω τὰ πράγματα ᾤκονόμει.*) For He did not at once reveal to us His Divinity, but was at first held to be a Prophet and a good Man¹; but afterwards His real Nature was shewn by His ^{1al. 'and} works and words. On this account Peter too at first used this ^{Christ, simply a} method, (for this was the first sermon that he made to the ^{Man.'} Jews;) and because they were not yet able clearly to understand any thing respecting His Godhead, he dwelt on the arguments relating to His Incarnation; that their ears being exercised in these, might open a way to the rest of his teaching. And if any one will go through all the sermon from the beginning, he will find what I say very observable, for he (Peter) calls Him "Man," and dwells on the accounts of His Passion, His Resurrection, and His generation according to the flesh. Paul too when he says, *Who was born of the seed of David according to the flesh,* Rom. 1, only teaches us that ^{3.} the word "made," is taken with a view ' to His Incarnation, E. V. as we allow. But the son of thunder is now speaking to us

¹ παρίληπται ἰσὶ τῆς οἰκονομίας, "adopted in reference to."

HOMIL. concerning His Ineffable and Eternal¹ Existence, and there-
 fore he leaves the word "made," and puts "was;" yet if He
 III.
¹ *πρὸς αὐτὸν*
ἀντιστ. were created, this point he needs must most especially have
 determined. For if Paul feared that some foolish persons
 might suppose that He shall be greater than the Father, and
 have Him Who begat Him made subject to Him, (for this is
 the reason why the Apostle in sending to the Corinthians
 writes, *But when He saith, All things are put under Him,*
it is manifest that He is excepted which did put all things
under Him, yet who could possibly imagine that the
 Father, even in common with all things, will be subject
 to the Son?) if, I say, he nevertheless feared these foolish
 imaginations, and says, *He is excepted that did put all*
things under Him; much more if the Son of God were
 indeed created, ought John to have feared lest any one
 should suppose Him uncreated, and to have taught on this
 point before any other.

But now, since He was Begotten, with good reason neither
 John nor any other, whether apostle or prophet, hath asserted
 that He was created. Neither had it been so would the
 Only-Begotten Himself have let it pass unmentioned.
 For He who spoke of Himself so humbly from condescen-
 sion² would certainly not have been silent on this matter.
² *συγκαταβασις*. And I think it not unreasonable to suppose, that He would
 be more likely to have the higher Nature, and say nothing
 of it, than not having it to pass by this omission, and fail to
 make known that He had it not. For in the first case there
 was a good excuse for silence, namely, His desire to teach
 mankind humility by being silent as to the greatness of His
 attributes; but in the second case you can find no just
 excuse for silence. For why should He who declined many
 of His real attributes have been, if He were created, silent as
 to His having been made? He Who, in order to teach humility,
 often uttered expressions of lowliness, such as did not
 properly belong to Him, much more if He had been
 indeed created, would not have failed to speak of this.
 Do you not see Him, in order that none may imagine Him
³ *ἀγινωσκ.* not to have been begotten³, doing and saying every thing
³ *αὐτ.* to shew that He was so, uttering words unworthy both
 of His dignity and His essence, and descending to the

humble character of a Prophet? For the expression, *As* ^{JOHN}
I hear, I judge; and that other, *He hath told Me what* ^{I. 1.}
I should say, and what I should speak, and the like, belong ^{5, 30.} 12, 49.
 merely to a prophet. If now, from His desire to remove
 this suspicion, He did not disdain to utter words thus lowly,
 much more if He were created would He have said many
 like words, that none might suppose Him to be uncreated; as,
 "Think not that I am begotten of the Father; I am created,
 not begotten, nor do I share His essence." But as it is, He
 does the very contrary, and utters words which compel men,
 even against their will and desire, to admit the opposite
 opinion. *As, I am in the Father, and the Father in Me*; 14, 11.
 and, *Have I been so long time with you, and yet hast thou* 14, 9.
not known Me, Philip? he that hath seen Me, hath seen the
Father. And, *That all men should honour the Son, even as* 5, 23.
they honour the Father. *As the Father raiseth up the dead* 5, 21.
and quickeneth them, even so the Son quickeneth whom He
will. *My Father worketh hitherto, and I work.* *As the* 5, 17.
Father knoweth Me, even so know I the Father. *I and My* 10, 15.
Father are One. And every where by putting the "as," ^{10, 30.}
 and the "so," and the "being with the Father," He declares
 His undeviating likeness to Him¹. His power in Himself He ^{ἐν ἑαυτῷ}
 manifests by these, as well as by many other words; as when ^{αὐτὸν}
 He says, *Peace, be still. I will, be thou clean. Thou dumb* ^{ἀπαρῶν}
and deaf spirit, I charge thee, come out of him. And again, ^{λαλῶν} Mark 4,
Ye have heard that it was said by them of old time, Thou 39.
shalt not kill; but I say unto you, That whosoever is angry Matt. 8,
with his brother without a cause, shall be in danger. And ^{3.} Mark 9,
^{25.} Matt. 5,
 all the other laws which He gave, and wonders which He ^{21, 22.}
 worked, are sufficient to shew His power, or rather, I should
 say, a very small part of them is enough to bring over and
 convince any, except the utterly insensate.

[5.] But vainglory² is a thing powerful to blind even to very ² al.
 evident truths the minds of those ensnared by it, and to per- ^{'love of}
 suade them to dispute against what is allowed by others; nay, ^{rule'}
 it instigates³ some who know and are persuaded of the truth to ³ ἀλλήλων
 pretended ignorance and opposition. As took place in the
 case of the Jews, for they did not through ignorance deny
 the Son of God, but that they might obtain honour
 from the multitude; "they believed," says the Evangelist,

HOMIL. but were afraid, lest they should be put out of the synagogue.

III. And so they gave up¹ their salvation to others². For it can-
12, 40.

¹ ἑαυτοῦ-
not be that he who is so zealous a slave to the glory of this
present world can obtain the glory which is from God.

5, 44. Wherefore He rebuked them, saying, *How can ye believe, which receive honour of men, and seek not the honour which cometh from God?* This passion is a sort of deep intoxication, and makes him who is subdued by it hard to recover. And having detached the souls of its captives from heavenly things, it nails them to earth, and lets them not look up to the true light, but persuades them ever to wallow in the mire, giving them masters so powerful, that they have the rule over them without needing to use commands. For the man who is sick of this disease, does of his own accord, and without bidding, all that he thinks will be agreeable to his masters. On their account he clothes himself in rich apparel, and beautifies his face, taking these pains not for himself but for others; and he leads about a train of followers through the market-place, that others may admire him, and all that he does he goes through, merely out of obsequiousness to the rest of the world. Can any state of mind be more wretched than this? That others may admire him, he is ever being precipitated² to ruin.

² κατὰ-
καρμὴν-
ζήσιν

Would you learn what a tyrannous sway it exercises?

Why surely, the words of Christ are sufficient to shew it all.

³ al.⁴ but
it may
be seen
from
this' But yet listen to these further remarks³. If you will ask any of those men who mingle in state affairs and incur great expenses, why they lavish so much gold, and what their so vast expenditure means; you will hear from them, that it is for nothing else but to gratify the people. If again you ask what the people may be; they will say, that it is a thing full of confusion and turbulent, made up for the most part of folly, tossed blindly to and fro like the waves of the sea, and often composed of varying and adverse opinions. Must not the man who has such a master be more pitiable than any one? And yet strange though it be, it is not so strange that worldly men should be eager about these things; but that those who say that they have started away from the world should be sick of this same disease, or rather of one more

² i. e. gave up their salvation rather than offend others.

grievous still, this is the strangest thing of all. For with the first the loss extends only to money, but in the last case the danger reaches to the soul. For when men alter a right faith for reputation's sake, and dishonour God that they may be in high repute themselves, tell me, what excess of stupidity and madness must there not be in what they do? Other passions, even if they are very hurtful, at least bring some pleasure with them, though it be but for a time and fleeting; those who love money, or wine, or women, have, with their hurt, a pleasure, though a brief one. But those who are taken captives by this passion, live a life continually embittered and stripped of enjoyment, for they do not obtain what they earnestly desire, glory, I mean, from the many. They think they enjoy it, but do not really, because the thing they aim at is not glory at all. And therefore their state of mind is not called glory¹, but a something void of glory, vaingloriousness², so have all the ancients named it, and with good reason; inasmuch as it is quite empty, and contains nothing bright or glorious within it, but as players' masks seem to be bright and lovely, but are hollow within, (for which cause, though they be more beautiful than natural faces, yet they never draw any to love them,) even so, or rather yet more wretchedly, has the applause of the multitude tricked out for us this passion, dangerous as an antagonist, and cruel as a master. Its countenance alone is bright, but within it is no more like the mask's mere emptiness, but crammed with dishonour, and full of savage tyranny. Whence then, it may be asked, has this passion, so unreasonable, so devoid of pleasure, its birth? Whence else but from a low, mean soul? It cannot be that one who is captivated by love of applause should imagine readily any thing great or noble; he needs must be base, mean, dishonourable, little. He who does nothing for virtue's sake, but to please men worthy of no consideration, and who ever makes account of their mistaken and erring opinions, how can he be worth any thing? Consider; if any one should ask him, What do you think of the many? he clearly would say, "that they are thoughtless, and not to be regarded." Then if any one again should ask him, "Would you choose to be like them?" I do not suppose he could possibly desire to be like them. Must

JOHN
I. 1.

¹ δόξα
² κενόδοξα, lit.
empty
glory.

HOMIL. it not then be excessively ridiculous to seek the good opinion
III. of those whom you never would choose to resemble ?

[6.] Do you say that they are many and a sort of collective body? this is the very reason why you ought most to despise them. If when taken singly they are contemptible, still more will this be the case when they are many; for when they are assembled together, their individual folly is increased by numbers, and becomes greater. So that a man might possibly take a single one of them and set him right, but could not do so with them when together, because then their folly becomes intense, and they are led like sheep, and follow in every direction the opinions of one another. Tell me, will you seek to obtain this vulgar glory? Do not, I beg and entreat you. It turns every thing upside down; it is the mother of avarice, of slander, of false witness, of treacheries: it arms and exasperates those who have received no injury against those who have inflicted none. He who has fallen into this disease neither knows friendship nor remembers old companionship, and knows not how to respect any one at all; he has cast away from his soul all goodness, and is at war with every one, unstable, without natural affection.

Again, the passion of anger, tyrannical though it be and hard to bear, still is not wont always to disturb, but only when it has persons that excite it; but that of vainglory is ever active, and there is no time, as one may say, when it can cease, since reason neither hinders nor restrains it, but it is always with us not only persuading us to sin, but snatching from our hands any thing which we may chance to do aright, or sometimes not allowing us to do right at all. If Paul calls covetousness idolatry, what ought we to name that which is mother, and root, and source of it, I mean, vainglory? We cannot possibly find any term such as its wickedness deserves. Beloved, let us now return to our senses; let us put off this filthy garment, let us rend and cut it off from us, let us at some time or other become

¹ *subversis*
 'high
 birth.'

free with true freedom, and be sensible of the nobility¹ which has been given to us by God; let us despise vulgar applause. For nothing is so ridiculous and disgraceful as this passion, nothing so full of shame and dishonour.

One may in many ways see, that to love honour, is dishonour; JOHN I. 1. and that true honour consists in neglecting honour, in making no account of it, but in saying and doing every thing according to what seems good to God. In this way we shall be able to receive a reward from Him who sees exactly all our doings, if we are content to have Him only for a spectator. What need we other eyes, when He who shall confer the prize is ever beholding our actions? Is it not a strange thing that, whatever a servant does, he should do to please his master, should seek nothing more than his master's observation, desire not to attract other eyes (though they be great men who are looking on) to his conduct, but aim at one thing only, that his master may observe him; while we who have a Lord so great, seek other spectators who can nothing profit, but rather hurt us by their observation, and make all our labour vain? Not so, I beseech you. Let us call Him to applaud and view our actions from whom we shall receive our rewards. Let us have nothing to do with human eyes. For if we should even desire to attain this honour, we shall then attain to it, when we seek that which cometh from God alone. For, He saith, *Them that honour Me, I will honour.* 1 Sam. 2, 30. And even as we are best supplied with riches when we despise them, and seek only the wealth which cometh from God; (*Seek, He saith, the kingdom of God, and all these things shall be added to you;*) so it is in the case of honour. Matt. 6, 33. When the granting either of riches or honour is no longer attended with danger to us, then God gives them freely; and it is then unattended with danger, when they have not the rule or power over us, do not command us as slaves, but belong to us as masters and free men. For the reason that He wishes us not to love them is, that we may not be ruled by them; and if we succeed in this respect, He gives us them with great liberality. Tell me, what is brighter than Paul, when he says, *We seek not honour of men, neither of you, nor yet of others.* 1 Thess. 2, 6. What then is richer than him who hath nothing, and yet possesseth all things? for as I said, when we are not mastered by them, then we shall master them, then we shall receive them. If then we desire to obtain honour, let us shun honour, so shall we be enabled

HOMIL. after accomplishing the laws of God to obtain both the good
III. things which are here, and those which are promised, by the
grace of Christ, with Whom, to the Father and the Holy
Ghost, be glory for ever and ever. Amen.

HOMILY IV.

JOHN i. 1.

In the beginning was the Word, and the Word was with God.

WHEN children are just brought to their learning, their teachers do not give them many tasks in succession, nor do they set them once for all, but they often repeat to them the same short ones, so that what is said may be easily implanted in their minds, and they may not be vexed at the first onset with the quantity, and with finding it hard to remember, and become less active in picking up what is given them, a kind of sluggishness arising from the difficulty. And I, who wish to effect the same with you, and to render your labour easy, take by little and little the food which lies on this Divine table, and instil it into your souls. On this account I shall handle again the same words, not so as to say again the same things, but to set before you only what yet remains. Come, then, let us again apply our discourse to the introduction.

In the beginning was the Word, and the Word was with God. Why, when all the other Evangelists had begun with the Dispensation¹; (for Matthew says, *The Book of the¹ sinners.* generation of Jesus Christ, the Son of David; and Luke too relates to us in the beginning of his Gospel the events relating to Mary; and in like manner Mark dwells on the same narratives, from that point detailing to us the history of the Baptist;) why, when they began with these matters,

HOMIL. did John briefly and in a later place hint at them, saying, *the*
 IV. *Word was made Flesh*; and, passing by every thing else,
 ver. 14. His conception, His birth, His bringing up, His growth, at once discourse to us concerning His Eternal Generation?

I will now tell you what the reason of this is. Because the other Evangelists had dwelt most on the accounts of His coming in the Flesh, there was fear lest some, being of grovelling minds, might for this reason rest in these doctrines alone, as indeed was the case with Paul of Samosata. In order, therefore, to lead away from this fondness for earth those who were like to fall into it, and to draw them up towards heaven, with good reason he commences his narrative from above, and from the eternal subsistence. For while Matthew enters upon his relation from Herod the king, Luke from Tiberius Cæsar, Mark from the Baptism of John, this Apostle, leaving alone all these things, ascends
 1 αἰῶνι beyond all time or age¹. Thither darting forward the imagination of his hearers to the "WAS IN THE BEGINNING," not allowing it to stay at any point, nor setting any limit, as they did in Herod, and Tiberius, and John.

And what we may mention besides as especially deserving our admiration is, that John, though he gave himself up to
 2 λόγον the higher doctrine², yet did not neglect the Dispensation; nor were the others, though intent upon the relation of this, silent as to the subsistence before the ages. With good cause; for One Spirit It was that moved the souls of all; and therefore they have shewn great unanimity in their narrative. But thou, beloved, when thou hast heard of *The Word*, do not endure those who say, that He is a work; nor those even who think, that He is simply a word. For many are the words of God which angels execute, but of those words none is God; they all are prophecies or commands, (for in Scripture it is usual to call the laws of God His commands, and prophecies, words; wherefore in speaking of the angels, he
 Ps. 103, says, *Mighty in strength, fulfilling His word*;) but this
 20. WORD is a Being with subsistence³, proceeding⁴ without
 3 οὐκ affection⁵ from the Father Himself. For this, as I before
 4 εναντιον said, he has shewn by the term *Word*. As therefore the
 5 προειληφεν expression, *In the beginning was the Word*, shews His
 6 ἀπαρῶν Eternity, so *was in the beginning with God*, has declared to

us His Co-eternity. For that you may not, when you hear *In the beginning was the Word*, suppose Him to be Eternal, and yet imagine the life of the Father to differ from His by some interval and longer duration, and so assign a beginning to the Only-Begotten, he adds, *was in the beginning with God*; so eternally even as the Father Himself, for the Father was never without the Word, but He was always God with God, yet Each in His proper Person¹. JOHN
I. 1.

How then, one says, does John assert, that He was in the world, if He was with God? Because He was both² with God and in the world also. For neither Father nor Son are limited in any way. Since, if *there is no end of His greatness*, and if *of His wisdom there is no number*, it is clear³ that there cannot be any beginning in time² to His Essence. Thou hast heard, that *In the beginning God made the heaven and the earth*; what dost thou understand from this *beginning*? clearly, that they were created before all visible things. So, respecting the Only-Begotten, when you hear that He was *in the beginning*, conceive of Him as before all intelligible things⁴, and before the ages. 1^ο λόγος ἦν μετὰ τὸν Θεόν
2^α ἐν τῷ κόσμῳ
3<sup>καὶ ἡ ἀκρίβεια τῆς γνώσεως αὐτοῦ οὐ μετρίσκεται
4^{πρὸ πάντων τῶν ὁρατῶν}</sup>

But if any one say, "How can it be that He is a Son, and yet not younger than the Father? since that which proceeds from something else needs must be later than that from which it proceeds;" we will say that, properly speaking, these are human reasonings; that he who questions on this matter will question on others yet more improper⁵; and that to such we ought not even to give ear. For our speech is now concerning God, not concerning the nature of men, which is subject to the sequence and necessary conclusions of these reasonings. Still, for the assurance of the weaker sort, we will speak even to these points. 5^{ἡ ἀντιλογία αὐτῶν}

[2.] Tell me, then, does the radiance of the sun proceed from the substance⁶ itself of the sun, or from some other⁶ source? Any one not deprived of his very senses needs must confess, that it proceeds from the substance itself. Yet, although the radiance proceeds from the sun itself, we cannot say that it is later in point of time than the substance of that body, since the sun has never appeared without its rays. Now if in the case of these visible and sensible bodies there has been shewn to be something which proceeds from

40 *If the Son be not without a beginning, neither is the Father.*

HOMIL. something else, and yet is not after that from whence it
 IV. proceeds; why are you incredulous in the case of the
 invisible and ineffable Nature? This same thing there takes
 place, but in a manner suitable to That Substance¹. For it
 Heb. 1, is for this reason that Paul too calls Him *Brightness*; setting
 3. forth thereby His being from Him and His Co-eternity.
 1 Did. Again, tell me, were not all the ages, and every interval¹
 σσημα created by Him? Any man not deprived of his senses must
 2 μίρον necessarily confess this. There is no interval² therefore
 between the Son and the Father; and if there be none, then
 He is not after, but Co-eternal with Him. For “before”
 and “after” are notions implying time, since, without age or
 time, no man could possibly imagine these words; but God
 is above times and ages.

But if in any case you say that you have found a begin-
 ning to the Son, see whether by the same reason and argu-
 ment you are not compelled to reduce the Father also to
 a beginning, earlier indeed, but still a beginning. For when
 you have assigned to the Son a limit and beginning of
 existence, do you not proceed upwards from that point, and
 say, that the Father was before it? Clearly you do. Tell me
 then, what is the extent of the Father’s prior subsistence?
 For whether you say that the interval is little, or whether
 you say it is great, you equally have brought the Father to
 a beginning. For it is clear, that it is by measuring the
 space that you say whether it is little or great; yet it would
 not be possible to measure it, unless there were a beginning
 on either side; so that as far as you are concerned you have
 given the Father a beginning, and henceforth, according to
 your argument, not even the Father will be without begin-
 ning. See you that the word spoken by the Saviour is true,
 and the saying every where discovers its force? And what
 John 5, is that word? It is, *He that honoureth not the Son, honoureth*
 23. *not the Father.*

And I know indeed that what now has been said cannot
 by many be comprehended, and therefore it is that in many
 3 ἀνα- places we avoid³ agitating questions of human reasonings,
 βαλλό- because the rest of the people cannot follow such arguments,
 μισα, and if they could, still they have nothing firm or sure in
 4 put off

² τὸ αὐτὸ δὲ τοῦτο ἔστιν αὐτὸς ὡς ἰσχυρὴ τῇ εὐαγγελίᾳ πρὸς ἡμᾶς.

them. *For the thoughts of mortal men are miserable, and our devices are but uncertain.* Still I should like to ask our objectors, what means that which is said by the Prophet, *Before Me there was no God formed, nor is there any after Me.* For if the Son is younger than the Father, how, says He, *Nor is there¹ any after Me?* Will you take away the being of the Only-Begotten Himself? You either must dare this, or admit One Godhead with distinct Persons of the Father and the Son.

Finally, how could the expression, *All things were made by Him*, be true? For if there is an age older than He, how can that² which was before Him have been made by Him? See ye to what daring the argument has carried them, when once the truth has been unsettled? Why did not the Evangelist say, that He was made from things that were not, as Paul declares of all things, when he says, *Who calleth those things which be not as though they were*; but says, *Was in the beginning?* This is contrary to that; and with good reason. For God neither is made³, nor has any thing older; these are words of the Greeks⁴. Tell me this too: Would you not say, that the Creator beyond all comparison excels His works? Yet since that which is from things that were not is similar to them, where is the superiority not admitting of comparison? And what mean the expressions, *I am the first and I am the last*; and, *before Me was no other God formed?* For if the Son be not of the same Essence, there is another God; and if He be not Co-eternal, He is after Him; and if He did not proceed from His Essence, clear it is that He was made. But if they assert, that these things were said to distinguish Him from idols, why do they not allow that it is to distinguish Him from idols that he says, *the Only True God?* Besides, if this was said to distinguish Him from idols, how would you interpret the whole sentence? *After Me*, He says, *is no other God.* In saying this, He does not exclude the Son, but that "After Me there is no idol God," not that "there is no Son." Allowed, says he; what then? and the expression, *Before Me was no other God formed*, will you so understand, as that no idol God indeed was formed before Him, but yet a Son was formed

HOMIL. before Him? What evil spirit would assert this? I do not
 IV. suppose that even Satan himself would do so.

Moreover, if He be not Co-eternal with the Father, how can you say that His Life is infinite? For if it have a
¹ *ἔκδοσις*, beginning from before¹, although it be endless, yet it is not
 'a parte ante.' infinite; for the infinite must be infinite in both directions.
 Heb. 7, As Paul also declared, when he said, *Having neither begin-*
 3. *ning of days, nor end of life*; by this expression shewing that He is both without beginning and without end. For as the one has no limit, so neither has the other. In one direction there is no end, in the other no beginning.

[3.] And how again, since He is *Life*, was there ever when He was not? For all must allow, that Life both is always, and is without beginning and without end, if It be indeed Life, as indeed It is. For if there be when It is not, how can It be the life of others, when It even Itself is not?

'How then,' says one, 'does John lay down a beginning by saying, *In the beginning was*? Tell me, have you attended to the *In the beginning*, and to the *was*, and do you not understand the expression, *the Word was*? What!

Ps. 90, 2, when the Prophet says, *From everlasting² and to everlasting*
² *ἀπὸ τοῦ αἰῶνος* *Thou art*, does he say this to assign Him limits? No, but to declare His Eternity. Consider now that the case is the same in this place. He did not use the expression as assigning limits, since he did not say, "had a beginning," but, *was in the beginning*; by the word *was* carrying thee forward to the idea that the Son is without beginning. 'Yet observe,' says he, 'the Father is named with the addition of the article, but the Son without it.' What then, when the

Tit. 2, Apostle says, *The Great God, and our Saviour Jesus Christ*;
 13. and again, *Who is above all, God*? It is true that here he

Rom. 9, has mentioned the Son, without the article; but he does the
 5. same with the Father also, at least in his Epistle to the

c. 2, 6. Philippians, he says, *Who being in the form of God, thought it not robbery to be equal with God*; and again to the

Rom. 1, Romans, *Grace to you, and peace, from God our Father*,
 7. *and the Lord Jesus Christ*. Besides, it was superfluous for

³ *ἐν ᾧ* it to be attached in that place, when close³ above it was

continually attached to "the Word." For as in speaking concerning the Father, he says, *God is a Spirit*, and we do not, because the article is not joined to *Spirit*, yet deny the Spiritual Nature of God; so here, although the article is not annexed to the Son, the Son is not on that account a less God. Why so? Because in saying *God*, and again *God*, he does not reveal to us any difference in this Godhead, but the contrary; for having before said, *and the Word was God*; that no one might suppose the Godhead of the Son to be inferior, he immediately adds the characteristics of genuine Godhead, including Eternity, (for *He was*, says he, *in the beginning with God*;) and attributing to Him the office of Creator. For *by Him were all things made, and without Him was not any thing made that was made*; which His Father also every where by the Prophets declares to be especially characteristic of His own Essence. And the Prophets are continually busy on this kind of demonstration, not only of itself, but when they contend against the honour shewn to idols; *Let the gods perish*, says one, *who have not made heaven and earth*: and again, *I have stretched out the heaven with My hand*; and it is as declaring it to be indicative of Divinity, that He every where puts it. And the Evangelist himself was not satisfied with these words, but calls Him *Life* too and *Light*. If now He was ever with the Father, if He Himself created all things, if He brought all things into existence, and keeps together all things, (for this he meant by *Life*;) if He enlightens all things, who so senseless as to say, that the Evangelist desired to teach an inferiority of Divinity by those very expressions, by which, rather than by any others, it is possible to express its equality and not differing? Let us not then confound the creation with the Creator, lest we too hear it said of us, that *they served the creature rather than the Creator*; for although it be asserted that this is said of the heavens, still in speaking of the heavens he positively says, that we must not serve the creature, for it is a heathenish thing.

[4.] Let us therefore not lay ourselves under this curse. For this the Son of God came, that He might rid us from this service; for this He took the form of a slave, that He might free us from this slavery; for this He was spit upon,

JOHN
I. 1.
John 4,

Jer. 10,
Is. 44,
24.

¹συνεχού-
ται, αλ.
συνεχού-
ται

Rom. 1,
25.

²λατρεύ-
ειν
³Ελλά-
ναι

HOMIL. for this He was buffeted, for this He endured the shameful
 IV. death. Let us not, I entreat you, make all these things of none effect, let us not go back to our former unrighteousness, or rather to unrighteousness much more grievous; for to serve the creature is not the same thing as to bring down the Creator, as far at least as in us lies, to the meanness of the creature. For He continues being such as He is; as says Ps. 102, the Psalmist, *Thou art the same, and Thy years shall not fail.* Let us then glorify Him as we have received from our fathers, let us glorify Him both by our faith and by our works; for sound doctrines avail us nothing to salvation, if our life is corrupt. Let us then order it according to what is well-pleasing to God, setting ourselves far from all filthiness, unrighteousness, and covetousness, as strangers and foreigners and aliens to the things here on earth. If any have much wealth and possessions, let him so use them as one who is a sojourner, and who, whether he will or not, shall shortly pass from them. If one be injured by another, let him not be angry for ever, nay rather not even for a time. For the Apostle has not allowed us more than a single day for the venting of anger.

Eph. 4, 26. *Let not, says he, the sun go down upon your wrath; and with reason; for it is matter for contentment that even in so short a time nothing unpleasant take place; but if night also overtake us, what has happened becomes more grievous, because the fire of our wrath is increased ten thousand times by memory, and we at our leisure enquire into it more bitterly. Before therefore we obtain this pernicious leisure and kindle a hotter fire, he bids us arrest beforehand and quench the mischief. For the passion of wrath is fierce, fiercer than any flame; and so we need much haste to prevent the flame, and not allow it to blaze up high, for so this disease becomes a cause of many evils. It has overturned whole houses, it has dissolved old companionships, and has worked tragedies not to be remedied in a short moment of time.* For, saith one, *the sway of his fury shall be his destruction.* Let us not then leave such a wild beast unbridled, but put upon him a muzzle in all ways strong, the fear of the judgment to come. Whenever a friend grieves thee, or one of thine own family exasperates thee, think of

Eccles.
 1, 22.

the sins thou hast committed against God, and that by kindness towards him thou makest that judgment more lenient to thyself, (*Forgive, saith He, and ye shall be forgiven,*) and thy passion shall quickly skulk away¹. JOHN I. 1.
LUKE 6, 37.

And besides, consider this, whether there has been a time when thou wert being carried away into ferocity, and didst control thyself, and another time when thou hast been dragged along by the passion. Compare the two seasons, and thou shalt gain thence great improvement. For tell me, when didst thou praise thyself? Was it when thou wast worsted, or when thou hadst the mastery? Do we not in the first case vehemently blame ourselves, and feel ashamed even when none reproves us, and do not many feelings of repentance come over us, both for what we have said and done; but when we gain the mastery, then are we not proud, and exult as conquerors? For victory in the case of anger is, not the requiting evil with the like, (that is utter defeat,) but the bearing meekly to be ill treated and ill spoken of. To get the better is not to inflict but to suffer evil. Therefore when angry do not say, "certainly I will retaliate," "certainly I will be revenged;" do not persist in saying to those who exhort you to gain a victory, "I will not endure that the man mock me, and escape clear." He will never mock thee except when thou avengest thyself; or if he even should mock thee, he will do so as a fool. Seek not when thou conquerest honour from fools, but consider that sufficient which comes from men of understanding. Nay, why do I set before thee a small and mean body of spectators, when I make it up of men? Look up straight to God: He will praise thee, and the man who is approved by Him must not seek honour from mortals. Mortal honour often arises from flattery or hatred of others, and brings no profit; but the decision of God is free from this inequality, and brings great advantage to the man whom He approves. This praise then let us follow after.

Will you learn what an evil is anger? Stand by while others are quarrelling in the forum. In yourself you cannot easily see the disgrace of the thing, because your reason is darkened and drunken; but when you are clear from the passion, and while your judgment is sound, view your own

HOMIL. case in others. Observe, I pray you, the crowds collecting
IV. round, and the angry men like maniacs acting shamefully in the midst. For when the passion boils up within the breast, and becomes excited and savage, the mouth breathes fire, the eyes emit fire, all the face becomes swollen, the hands are extended disorderly, the feet dance ridiculously, and they spring at those who restrain them, and differ nothing from madmen in their insensibility to all these things; nay, differ not from wild asses, kicking and biting. Truly a passionate man is not a graceful one.

And then, when after this exceedingly ridiculous conduct, they return home and come to themselves, they have the greater pain, and much fear, thinking who were present when they were angry. For like raving men, they did not then know the standers by, but when they have returned to their right mind, then they consider, were they friends? were they foes and enemies that looked on? And they fear alike about both; the first because they will condemn them and give them more shame; the others because they will rejoice at it. And if they have even exchanged blows, then their fear is the more pressing; for instance, lest any thing very grievous happen to the sufferer; a fever follow and bring on death, or a troublesome swelling rise and place him in danger of the worst. And, "what need" (say they) "had I of fighting, and violence, and quarrelling? Perish such things." And then they curse the ill-fated business which caused them to begin, and the more foolish lay on "wicked spirits," and "an evil hour," the blame of what has been done; but these things are not from an evil hour, (for there is no such thing as an evil hour,) nor from a wicked spirit, but from the wickedness of those captured by the passion; they draw the spirits to them, and bring upon themselves all things terrible. "But the heart swells," says one, "and is stung by insults." I know it; and that is the reason why I admire those who master this dreadful wild beast; yet it is possible if we will, to beat off the passion. For why when our rulers insult us do we not feel it? It is because fear counterbalances the passion, and frightens us from it, and does not allow it to spring up at all. And why too do our servants, though insulted by us in ten thousand ways, bear all in

silence? Because they too have the same restraint laid upon them. And think thou not merely of the fear of God, but that it is even God Himself Who then insults thee, Who bids thee be silent, and then thou wilt bear all things meekly, and say to the aggressor, How can I be angry with thee? there is another that restrains both my hand and my tongue; and the saying will be a suggestion of sound wisdom, both to thyself and to him. Even now we bear unbearable things on account of men, and often say to those who have insulted us, "Such an one insulted me, not you." Shall we not use the same caution in the case of God? How else can we hope for pardon? Let us say to our soul, "It is God Who holds our hands, Who now insults us; let us not be restive, let not God be less honoured by us than men." Did ye shudder at the word? I wish you would shudder not at the word only, but at the deed. For God hath commanded us when buffeted not only to endure it, but even to offer ourselves to suffer something worse; and we withstand Him with such vehemence, that we not only refuse to offer ourselves to suffer evil, but even avenge ourselves, nay often are the first to act on the offensive¹, and think we are disgraced if we do not the same in return. Yes, and the mischief is, that when utterly worsted we think ourselves conquerors, and when lying undermost and receiving ten thousand blows from the devil, then we imagine that we are mastering him. Let us then, I exhort you, understand what is the nature² of this victory, and this kind of nature³ let us follow after. To suffer evil is to get the crown. If then we wish to be proclaimed victors by God, let us not in these contests observe the laws of heathen games, but those of God, and learn to bear all things with longsuffering; for so we may get the better of our antagonists, and obtain both present and promised goods, through the grace and loving-kindness of our Lord Jesus Christ, through Whom and with Whom to the Father and the Holy Spirit be glory, power, and honour, now and ever, and world without end. Amen.

JOHN
I. 1.

¹ *ἀρχαῖον*
ἀδίκων

² *ἐνδοξία*
³ *ἐνδοξία*
ἐν ἡμῶν

HOMILY V.

JOHN i. 3.

All things were made by Him; and without Him was not any thing made that was made.

MOSES in the beginning of the history and writings of the Old Testament speaks to us of the objects of sense, and enumerates them to us at length. For, *In the beginning*, he says, *God made the heaven and the earth*, and then he adds, that light was created, and a second heaven and the stars, the various kinds of living creatures, and, that we may not delay by going through particulars, every thing else. But this Evangelist, cutting all short, includes both these things and the things which are above these in a single sentence; with reason, because they were known to his hearers, and because he is hastening to a greater subject, and has instituted all his treatise, that he might speak not of the works but of the Creator, and Him Who produced them all. And therefore Moses, though he has selected the smaller portion of the creation, (for he has spoken nothing to us concerning the invisible powers,) dwells on these things¹; while John, as hastening to ascend to the Creator Himself, runs by both these things, and those on which Moses was silent, having comprised them in one little saying, *All things were made by Him*. And that you may not think that he merely speaks of all the things mentioned by Moses, he adds, that *without Him was not any thing made that was made*. That is to say, that of created things, not one, whether it be visible² or intelligible³ was brought into being without the power of the Son.

For we will not put the full stop after *not any thing*, as the heretics do. They, because they wish to make the Spirit

created, say, "What was made, in Him was Life;" yet so what is said becomes unintelligible. First, it was not the time here JOHN
I. 3. to make mention of the Spirit, and if he desired to do so, why did he state it so indistinctly? For how is it clear that this saying relates to the Spirit? Besides, we shall find by this argument, not that the Spirit, but that the Son Himself, is created by Himself. But rouse yourselves, that what is said may not escape you; and come, let us read for a while after their fashion, for so its absurdity will be clearer to us. "What was made, in Him was Life." They say that the Spirit is called "Life." But this "Life" is found to be also "Light," for he adds, *And the Life was the Light of men.* Therefore, v. 4. according to them the *Light of men* here means the Spirit. Well, but when he goes on to say, that "There was a man v. 6, 7. sent from God, to bear witness of that Light," they needs must assert, that this too is spoken of the Spirit; for Whom he above called *Word*, Him as he proceeds he calls *God*, and *Life*, and *Light*. This *Word* he says was *Life*, and this *Life* was *Light*. If now this *Word* was *Life*, and if this *Word* and this *Life* became flesh, then the *Life*, that is to say, the *Word*, *was made flesh, and we beheld Its glory, the glory as of the Only-Begotten of the Father.* If then they say that the Spirit is here called *Life*, consider what strange consequences will follow. It will be the Spirit, not the Son, that was made flesh; the Spirit will be the Only-Begotten Son. And those who read the passage so will fall, if not into this, yet in avoiding this into another most strange conclusion. If they allow that the words are spoken of the Son, and yet do not stop or read as we do, then they will assert that the Son is created by Himself. Since, if "the Word was Life," and "what was made in Him was Life;" according to this reading He is created in Himself and through Himself. Then after some words between, he has added, *And we beheld* v. 14. *His glory, the glory as of the Only-Begotten of the Father.* See, the Holy Spirit is found, according to the reading of those who assert these things, to be also an only-begotten Son, for it is concerning Him that all this declaration is uttered by him. See when the word has swerved ¹ from the truth, whither it is perverted, and what strange consequences it produces !

¹ *ἠκυλί-
σθη. lit.
'been
rolled
away'*

HOMIL. V. What then, says one, is not the Spirit *Light*? It is *Light*: but in this place there is no mention of the Spirit. Since even God (the Father) is called "Spirit," that is to say, incorporeal, yet God (the Father) is not absolutely meant wherever "Spirit" is mentioned. And why do you wonder if we say this of the Father? We could not even say of the Comforter, that wherever "Spirit" (is mentioned), the Comforter is absolutely meant, and yet this is His most distinctive name; still not always where Spirit (is mentioned) is the Comforter (meant). Thus Christ is called *the power of God*, and *the wisdom of God*; yet not always where *the power* and *the wisdom of God* are mentioned is Christ meant; so in this passage, although the Spirit does give *Light*, yet the Evangelist is not now speaking of the Spirit.

When we have shut them out from these strange opinions, they who take all manner of pains to withstand the truth, say, (still clinging to the same reading,) "Whatever came into existence¹, by him was life, because," says one, "whatever came into existence was life." What then do you say of the punishment of the men of Sodom, and the flood, and hell fire, and ten thousand like things? "But," says one, "we are speaking of the material creation²." Well, these too belong entirely to the material creation. But that we may out of our abundance³ refute their argument, we will ask them, "Is wood, life," tell me? "Is stone, life?" these things that are lifeless and motionless? Nay, is man absolutely life? Who would say so? he is not pure life⁴, but is capable of receiving life.

[2.] See here again, an absurdity; by the same succession of consequences we will bring the argument to such a point, that even hence you may learn their folly. In this way they assert things by no means befitting of the Spirit. Being driven from their other ground, they apply those things to men, which they before thought to be spoken worthily of the Spirit. However, let us examine the reading itself this way also. The creature is now called "life," therefore, the same is "light," and John came to witness concerning it. Why then is not he also "light?" He says that *he was not that light*, and yet he belonged to created things? How then is he not "light?" How was he *in the world, and the world was*

1 Cor.
1, 24.

2 δημι-
ουργίας

3 in πρ-
εσβυτίας

4 ἀνθρώπων

v. 8.

v. 10.

made by him? Was the creature in the creature, and was the creature made by the creature? But how did *the world* ^{JOHN I. 3.} know him not? How did the creature not know the creature? But as many as received him, to them gave he power ^{v. 12.} to become the sons of God. But enough of laughter. For the rest I leave it to you to attack these monstrous reasonings, that we may not seem to have chosen¹ to raise a laugh for its own sake, and waste the time without cause. For if these things are neither said of the Spirit, (and it has been shewn that they are not,) nor of any thing created, and yet they still hold to the same reading, that stranger conclusion than any which we before mentioned, will follow, that the Son was made by Himself. For if the Son is the true Light, and this Light was Life, and this Life was made in Him, this must needs be the result according to their own reading. Let us then relinquish this reading, and come to the recognised reading and explanation².

And what is that? It is to make the sentence end at *was made*, and to begin the next sentence with, *In Him was Life*. What (the Evangelist) says is this, *Without Him was not any thing made that was made*; whatever created thing was made, says he, was not made without Him. See you how by this short addition he has rectified all the besetting³ difficulties; for the saying, that *without Him was not any thing made*, and then the adding, *which was made*, includes things cognizable by the intellect⁴, but excludes the Spirit. For after he had said that *all things were made by Him*, and *without Him was not any thing made*, he needed this addition, lest some one should say, "If all things were made by Him, then the Spirit also was made." "I," he replies, "asserted that whatever was made was made by Him, even though it be invisible, or incorporeal, or in the heavens. For this reason, I did not say absolutely, 'all things,' but 'whatever was made,' that is, 'created things,' but the Spirit is uncreated."

Do you see the precision of his teaching? He has alluded to the creation of material things, (for concerning these Moses had taught before him,) and after bringing us to advance from thence to higher things, I mean the immaterial

¹ i. e. the things of the invisible world, opposed to *ἡσυχία*.

HOMIL. and the invisible, he excepts the Holy Spirit from all creation.
 V. And so Paul, inspired by the same grace, said, *For by Him*
 Col. 1, *were all things created.* Observe too here again the same
 16. exactness. For the same Spirit moved this soul also. That
 no one should except any created things from the works of
 God because of their being invisible, nor yet should confound
 the Comforter with them, after running through the objects
 of sense which are known to all, he enumerates also things
 in the heavens, saying, *Whether they be thrones, or do-*
minions, or principalities, or powers; for the expression
 “whether” subjoined to each, shews to us nothing else
 but this, that *by Him all things were made, and without*
Him was not any thing made that was made.

¹ or, But if you think that the expression “by¹” is a mark
 through of inferiority, (as making Christ an instrument,) hear him
 Ps. 102, say, *Thou, Lord, in the beginning, hast laid the foundation*
 25. *of the earth, and the heavens are the work of Thy hands.*
 He says of the Son what is said of the Father in His
 character of Creator; which he would not have said, unless
 he had deemed of Him as of a Creator, and yet not sub-
 servient to any. And if the expression “by Him” is here
 used, it is put for no other reason but to prevent any one
 from supposing the Son to be Unbegotten. For that in
 respect of the title of Creator He is nothing inferior to the
 c. 5, 21. Father; hear from Himself, where He saith, *As the Father*
raiseth up the dead and quickeneth them, even so the Son
quickeneth whom He will. If now in the Old Testament it
 is said of the Son, *Thou, Lord, in the beginning hast laid the*
foundation of the earth, His title of Creator is plain. But
 if you say that the Prophet spoke this of the Father, and
 that Paul attributed to the Son what was said of the Father,
 even so the conclusion is the same. For Paul would not
 have decided that the same expression suited the Son, unless
 he had been very confident that between Father and Son
 there was an equality of honour; since it would have been
 an act of extremest rashness to refer what suited an in-
 comparable Nature to a nature inferior to, and falling short
 (3.) of it. But the Son is not inferior to, nor falls short of,
 the Essence of the Father; and therefore Paul has not only
 dared to use these expressions concerning Him, but also

others like them. For the expression "from Whom," which ^{JOHN I. 3.} you decide to belong properly to the Father alone, he uses also concerning the Son, when he says, *from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.* ^{Col. 2, 19.}

And he is not content with this only, he stops your mouths in another way also, by applying to the Father the expression "by Whom," which you say is a mark of inferiority. For he says, *God is faithful, by Whom ye were called unto the fellowship of His Son:* and again, "By His will:" and in another place, *For of Him, and through Him, and to Him, are all things.* Neither is the expression "from Whom," assigned to the Son only, but also to the Spirit; for the angel said to Joseph, *Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.* As also the Prophet does not deem it improper to apply to the Father the expression "in Whom," which ^{1 Cor. 1, 9.} longs to the Spirit, when he says, *In God we shall do valiantly.* And Paul, *Making request, if by any means now at length I might have a prosperous journey, in the will of God, to come unto you.* And again he uses it of Christ, saying, *In Christ Jesus.* In short, we may often and continually find these expressions interchanged^b; now this would not have taken place, had not the same Essence been in every instance their subject. And that you may not imagine that the words, *All things were made by Him*, are in this case used concerning His miracles, (for the other Evangelists have discoursed concerning these;) he farther goes on to say, *He was in the world, and the world was made by Him;* (but not the Spirit, for This is not of the number of created things, but of those above all creation.)

Let us now attend to what follows. John having spoken of the work of creation, that *All things were made by Him, and without Him was not any thing made that was made*, goes on to speak concerning His Providence, where he saith, *In Him was Life.* That no one may doubt how so many and so great things were *made by Him*, he adds, that *In Him was Life.* For as with the fountain which is the mother of the great deeps, however much you take away you nothing lessen the fountain; so with the energy of

^b i. e. applied alike to the different Persons in the Holy Trinity.

HOMIL. the Only-Begotten, however much you believe has been pro-
 V. duced and made by it, it has become no whit the less. Or, to use a more familiar example, I will instance that of light, which the Apostle himself added immediately, saying, *And the Life was the Light*. As then light, however many myriads it may enlighten, suffers no diminution of its own brightness; so also God, before commencing His work and after completing it, remains alike indefectible, nothing diminished, nor wearied by the greatness of the creation. Nay, if need were that ten thousand, or even an infinite number of such worlds be created, He remains the same, sufficient for them all not merely to produce, but also to control them after their creation. For the word *Life* here refers not merely to the act of creation, but also to the providence (engaged) about the permanence of the things created; it also lays down beforehand the doctrine of the resurrection, and is the beginning¹ of these marvellous good tidings². Since when "life" has come to be with us, the power of death is dissolved; and when "light" has shone upon us, there is no longer darkness, but life ever abides within us, and death cannot overcome it. So that what is asserted of the Father might be asserted absolutely of Him (Christ) also, that *In Him we live and move and have our being*. As Paul has shewn when he says, *By Him were all things created, and by Him all things consist*; for which reason He has been called also

¹ *Exch.* beginning¹ of these marvellous good tidings². Since when
² *or Gos-* "life" has come to be with us, the power of death is dissolved;
^{pels} and when "light" has shone upon us, there is no longer
^{Acts 17,} darkness, but life ever abides within us, and death cannot
^{28.} overcome it. So that what is asserted of the Father might
^{Col. 1,} be asserted absolutely of Him (Christ) also, that *In Him we*
^{16. 17.} *live and move and have our being*. As Paul has shewn when he says, *By Him were all things created, and by Him all things consist*; for which reason He has been called also

³ *Is. 11,* Root³ and Foundation⁴.
^{10. as} But when you hear that *In Him was Life*, do not imagine
^{quoted} Him a compound Being, since farther on he says of the
^{Rom.} Father also, *As the Father hath Life in Himself, so hath*
^{16, 12,} *He given to the Son also to have Life*; now as you would
^{Rev. 22,} not on account of this expression say that the Father is
^{16.} compounded, so neither can you say so of the Son. Thus
⁴ *1 Cor.* in another place he says, that *God is Light*, and elsewhere
^{3, 11.} (it is said), that He *dwelleth in light unapproachable*; yet these expressions are used not that we may suppose a compounded nature⁵, but that by little and little we may be led up to the highest doctrines. For since one of the multitude could not easily have understood how His life was Life Impersonate⁶, he first used that humbler expression, and afterwards leads them (thus) trained to the higher doctrine.

⁵ *videtur* compounded nature⁵, but that by little and little we may be led up to the highest doctrines. For since one of the multitude could not easily have understood how His life was Life Impersonate⁶, he first used that humbler expression, and afterwards leads them (thus) trained to the higher doctrine.

⁶ *impersonatus* For He Who had said that *He hath given Him* (the Son) to

have life; the Same saith in another place, *I am the Life*; JOHN and in another, *I am the Light*. And what, tell me, is the ^{I. 3.} nature of this "light?" This kind (of light) is the object ^{c. 14, 6.} not of the senses, but of the intellect, enlightening the soul ^{c. 8, 12.} herself. And since Christ should hereafter say, that *None* ^{c. 6, 44.} *can come unto Me except the Father draw him*; the Apostle has in this place anticipated an objection, and declared that it is He (the Son) Who *giveth light*; that although you hear a ^{v. 9.} saying like this concerning the Father, you may not say that it belongs to the Father only, but also to the Son. For, *All* ^{c. 16, 15.} *things*, He saith, *which the Father hath are Mine*.

First then, the Evangelist hath instructed us respecting the creation, after that he tells us of the goods relating to the soul which He supplied to us by His coming; and these he has darkly described in one sentence, when he says, *And the* ^{v. 4.} *Life was the Light of men*. He does not say, "was the light of the Jews," but universally *of men*: nor did the Jews only, but the Greeks also, come to this knowledge, and this light was a common proffer made¹ to all. "Why did he not¹ ^{καὶ οὐκ} add 'Angels,' but said, *of men*?" Because at present his ^{πρόκει-} discourse is of the nature of men, and to them he came bearing glad tidings of good things.

And the Light shineth in darkness. He calls death and ^{v. 5.} error, *darkness*. For the light which is the object of our senses does not shine in darkness, but apart from it; but the preaching of Christ hath shone forth in the midst of prevailing error, and made it to disappear. And He by enduring death² hath so overcome death, that He hath recovered those² ^{lit.} already held by it. Since then neither death overcame it, ^{'having} nor error, since it is bright every where, and shines by its ^{been in} death¹ proper strength, therefore he says,

And the darkness comprehended it not. For it cannot be overcome, and will not dwell in souls which wish not to be enlightened.

[4.] But let it not trouble thee that It took not all, for not by necessity and force, but by will and consent³ <sup>βουλῆ-
σου καὶ
γνώμῃ</sup> does God bring us to Himself. Therefore do not thou shut thy doors against this light, and thou shalt enjoy great⁴ ^{εὐφῶν} happiness⁴. But this light cometh by faith, and when it is ^{'spiritual en-} come, it lighteth abundantly him that has received it; and if joy-
ment⁵

HOMIL. thou displayest a pure life (meet) for it, remains indwelling
 V.
 John 14, within continually. *For, He saith, he that loveth Me, will*
 23. *keep My commandments; and I and My Father will come*
 (slightly varied) *unto him, and make Our abode with him.* As then one
 cannot rightly enjoy the sun-light, unless he open his eyes;
 so neither can one largely share this splendour, unless he
 have expanded the eye of the soul, and rendered it in every
 way keen of sight.

But how is this effected? Then, when we have cleansed
 the soul from all the passions. For sin is darkness, and
 a deep darkness; as is clear, because men do it uncon-
 c. 3, 20. sciously and secretly. *For, every one that doeth evil hateth*
 Eph. 5, *the light, neither cometh to the light.* And, *It is a shame*
 12. *even to speak of those things which are done of them in*
secret. For, as in darkness a man knows neither friend
 nor foe, but cannot perceive any of the properties of
 objects; so too is it in sin. For he who desires to get more
 gain, makes no difference between friend and enemy; and
 the envious regards with hostile eyes the man with whom he
 is very intimate; and the plotter is at mortal quarrel with all
 alike. In short, as to distinguishing the nature of objects,
 he who commits sin is no better than men who are drunk or
 mad. And as in the night, wood, lead, iron, silver, gold,
 precious stones, seem to us all alike on account of the
 absence of the light which shews their distinctions; so he
 who leads an impure life knows neither the excellence of
 temperance nor the beauty of philosophy. For in darkness,
 as I said before, even precious stones if they be displayed do
 not shew their lustre, not by reason of their own nature, but
 because of the want of discernment in the beholders. Nor
 is this the only evil which happens to us who are in sin, but
 this also, that we live in constant fear: and as men walking
 in a moonless night tremble, though none be by to frighten
 them; so those who work iniquity cannot have confidence,
 though there be none to accuse them; but they are afraid of
 every thing, and are suspicious, being pricked by their
 1 *ἀγωνίας* conscience: all to them is full of fear and distress¹, they
 look about them at every thing, are terrified at every thing.
 Let us then flee a life so painful, especially since after this
 painfulness shall follow death; a deathless death, for of the

punishment in that place there will be no end; and in this life they (who sin) are no better than madmen, in that they are dreaming of things that have no existence. They think they are rich when they are not rich, that they enjoy when they are not enjoying, nor do they properly perceive the cheat until they are freed from the madness and have shaken off the sleep. Wherefore Paul exhorts all to be sober, and to watch; and Christ also commands the same. For he who is sober and awake, although he be captured by sin, quickly beats it off; while he who sleeps and is beside himself, perceives not how he is held prisoner of it. JOHN
I. 3.

Let us then not sleep. This is not the season of night, but of day. Let us therefore *walk honestly*¹ *as in the day*; Rom. 13, 13. and nothing is more indecent than sin. In point of indecency it is not so bad to go about naked, as in sin and wrong doing. That is not so great matter of blame, since it might even be caused by poverty; but nothing has more shame and less honour than the sinner. Let us think of those who come to the justice-hall on some account of extortion, or overreaching²; how base and ridiculous they appear to all by their utter shamelessness, their lies, and audacity³. But we are such pitiable and wretched beings, that we cannot bear ourselves to put on a garment awkwardly or awry; nay, if we see another person in this state, we set him right; and yet though we and all our neighbours are walking on our heads, we do not even perceive it. For what, say, can be more shameful than a man who goes in to a harlot? what more contemptible than an insolent, a foul-tongued, or an envious man? Whence then is it that these things do not seem so disgraceful as to walk naked? Merely from habit. To go naked no one has ever willingly endured; but all men are continually venturing on the others without any fear. Yet if one came into an assembly of angels, among whom nothing of the sort has ever taken place, there he would clearly see the great ridicule (of such conduct). And why do I say an assembly of angels? Even in the very palaces among us, should one introduce a harlot and enjoy her, or be oppressed by excess of wine, or commit any other like indecency, he would suffer extreme punishment. But if it be intolerable that men should dare such things in palaces, much more

HOMIL. when the King is every where present, and observes what is
 — V. — done, shall we if we dare them undergo severest chastise-
 ment. Wherefore let us, I exhort you, shew forth in our
 life much gentleness, much purity, for we have a King Who
 beholds all our actions continually. In order then that this
 'light may ever richly enlighten us, let us gladly accept' these
 'bright beams', for so shall we enjoy both the good things
 present and those to come, through the grace and loving-
 kindness of our Lord Jesus Christ, by Whom, and with
 Whom, to the Father, and the Holy Spirit, be glory for ever
 and ever. Amen.

HOMILY VI.

JOHN i. 6.

There was a man sent from God, whose name was John.

HAVING in the introduction spoken to us things of urgent importance¹ concerning God the Word, (the Evangelist)¹ ἐὰν συνέ-
τισθῇ
γινῆται proceeding on his road, and in order, afterwards comes to the herald of the Word, his namesake John. And now that thou hearest that he was *sent from God*, do not for the future imagine that any of the words spoken by him are mere man's words; for all that he utters is not his own, but is of Him Who sent him. Wherefore he is called *messenger*, Mal. 3, for the excellence of a messenger is, that he say nothing of¹ his own. But the expression *was*, in this place is not significative of his coming into existence, but refers to his office of messenger; for "there was" *a man sent from God*, is used instead of *a man* "was sent" *from God*.

How then do some say^b, that the expression, *being in the* Phil. 2, *form of God*, is not used of His invariable likeness^c to the Father, because no article is added²? For observe, that the² i. e. to
Θεοῦ. article is no where added here. Are these words then not spoken of the Father? What then shall we say to the prophet who says, that, *Behold, I send My messenger before Thy face, who shall prepare Thy way?* for the expressions Mal. 3, *My* and *Thy* declare two Persons. 1. as
found in
Mark 1,
2.

Ver. 7. *The same came for a witness, to bear witness of that Light.*

^a al. *πρηνήριον*, 'is foretold.'

^b Vid. supra, Hom. iv. 3. p. 42.

^c *ἀπαλλάξις*, vid. supra, Hom. iii.

4. ad fin.

HOMIL. VI. What is this, perhaps one may say, the servant bear witness to his Master? When then you see Him not only witnessed to by His servant, but even coming to him, and with Jews baptized by him, will you not be still more astonished and perplexed? Yet you ought not to be troubled nor confused, but amazed at such unspeakable

¹ *ἰσχυ- γιῶν*, 'dizzy' goodness. Though if any still continue bewildered¹ and confused, He will say to such an one what He said to Matt. 3, John, *Suffer it to be so now, for thus it becometh us to fulfil*

15. *all righteousness*; and, if any be still further troubled, again c. 5, 34. He will say to him too⁴ what He said to the Jews, *But I receive not testimony from man*. If now he needs not this witness, why was John sent from God? Not as though He required his testimony—this were extremest blasphemy. Why then? John himself informs us, when he says,

That all men through him might believe.

ibid. And Christ also, after having said that *I receive not testimony from man*, in order that He may not seem to the foolish to clash with² Himself, by declaring at one time, *There is*

² *πρὸς τὸν αὐτὸν*, c. 5, 32. *another that beareth witness of Me, and I know that his witness is true*, (for He pointed to John;) and at another,

c. 5, 34. *I receive not testimony from man*; He immediately adds the solution of the doubt, *But these things I say for your sake*³, *that ye might be saved*. As though He had said, that "I am God, and the really-Begotten⁵ Son of God, and am of that Simple and Blessed Essence, I need none to witness to Me; and even though none would do so, yet am not I by this any thing diminished in My Essence; but because I

³ *εἰς*, *πρὸς πολλοὺς* care for the salvation of the many³, I have descended to such humility as to commit the witness of Me to a man." For by reason of the grovelling nature and infirmity of the Jews,

⁴ *ἰσχυρότερον*, and more palatable⁴. As then He clothed Himself with flesh, that He might not, by encountering men with the unveiled Godhead, destroy them all; so He sent forth a man for His herald, that those who heard might at the hearing of a kindred voice approach more readily. For (to prove)

^d [*καὶ πρὸς αὐτὸν*], perhaps 'and with reference to him (the Baptist),' Sav. al. *καὶ πρὸς σέ*.

^e *αὐτοῦ. ἢ μαρτυρεῖ περὶ ἐμοῦ*. G. T.

^f *δι' ὁμοῦ*, (not in G. T.)

^g *γνήσιος*, 'genuine.'

that He had no need of that (herald's) testimony, it would ^{JOHN} have sufficed that He should only have shewn Himself Who ^{I. 7.} He was in His unveiled Essence, and have confounded them all. But this He did not for the reason I have before mentioned. He would have annihilated¹ all, since none could¹ ^{ἡρώδης} have endured the encounter of that unapproachable light^a. Wherefore, as I said He put on flesh, and entrusted the witness (of Himself) to one of our fellow-servants, since He arranged² all for the salvation of men, looking not only to ^{ἡ σωτηρία} His own honour, but also to what might be readily received <sup>ματιύ-
εσται</sup> by, and be profitable to, His hearers. Which He glanced at when He said, *These things I say for your sake, that ye* c. 5, 34. *might be saved.* And the Evangelist using the same language as his Master, after saying, *to bear witness of that Light,* adds,

That all men through Him might believe. All but saying, Think not that the reason why John the Baptist came to bear witness, was that he might add aught to the trustworthiness of his Master. No; (He came,) that by his means beings of his own class⁴ might believe. For it is clear from what⁴ <sup>ἡ πίστις
λοι</sup> follows, that he used this expression in his anxiety to remove this suspicion beforehand, since he adds,

Ver. 8. *He was not that Light.*

Now if he did not introduce this as setting himself against this suspicion, then the expression is absolutely superfluous, and tautology rather than elucidation of his teaching. For why, after having said that he *was sent to bear witness of that Light*, does he again say, *He was not that Light?* (He says it,) not loosely or without reason; but, because, for the most part, among ourselves, the person witnessing is held to be greater, and generally more trustworthy than the person witnessed of; therefore, that none might suspect this in the case of John, at once from the very beginning he removes this evil suspicion, and having torn it up by the roots, shews who this is that bears witness, and Who is He who is witnessed of, and what an interval there is between the witnessed of, and the bearer of witness. And after having done this, and shewn His incomparable superiority, he afterwards proceeds fearlessly to the narrative which remains;

^a Lit. 'unapproachable encounter of that light.'

HOMIL. and after carefully removing whatever strange (ideas) might
 VI. secretly harbour¹ in the minds of the simpler sort, so instils
¹ὀφθαλμοῦ into all² easily and without impediment the word of doctrine
²al. goes on and instils, in its proper order.

Let us pray then, that henceforth with the revelation of these thoughts and rightness of doctrine, we may have also
³πνεύματος a pure life and bright conversation³, since these things profit nothing unless good works be present with us. For though we have all faith and all knowledge of the Scriptures, yet if we be naked and destitute of the protection derived from (holy) living, there is nothing to hinder us from being hurried into the fire of hell, and burning for ever in the unquenchable flame. For as they who have done good shall rise to life everlasting, so they who have dared the contrary shall rise to everlasting punishment, which never has an end. Let us then manifest all eagerness not to mar the gain which accrues to us from a right faith by the vileness of our actions, but becoming well-pleasing to Him by these also, boldly to look on Christ. No happiness can be equal to this. And
⁴al. may it come to pass, that we all having obtained⁴ what has
⁵living been mentioned, may do all to the glory of God; to Whom,
⁶worthily of with the Only-Begotten Son and the Holy Ghost, be glory
 for ever and ever. Amen.

H O M I L Y VII.

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JOHN i. 9.

That was the true Light, which lighteth every man that cometh into the world.

THE reason, O children greatly beloved, why we entertain you portion by portion with the thoughts taken from the Scriptures, and do not at once pour all forth to you, is, that the retaining what is successively set before you may be easy. For even in building, one who before the first stones are settled lays on others, constructs¹ a rotten wall¹ *deperit* altogether, and easily thrown down: while one who waits that the mortar may first get hard, and so adds what remains little by little, finishes the whole house firmly, and makes it strong, not one to last for a short time, or easily to fall to pieces. These builders we imitate², and in like manner² al. 'let us imitate.' build up your souls. For we fear lest, while the first foundation is but newly laid, the addition of the succeeding speculations³ may do harm to the former, through the insufficiency of the intellect to contain them all at once. ³ *hugen-
pudon*

What now is it that has been read to us to-day?

That was the true Light, which lighteth every man that cometh into the world. For since above in speaking of John he said, that he came *to bear witness of that Light*; and that he was sent in these our days⁴; lest any one at⁴ *in* hearing this should, on account of the recent coming of the witness, conceive some like suspicion concerning Him, Who is witnessed of, he has carried up the imagination, and

HOMIL. transported it to that existence which is before all beginning,
 VII. which has neither end nor commencement.

“And how is it possible,” says one, “that being a Son, He should possess this (nature)?” We are speaking of God, and do you ask how? And do you not fear nor shudder? Yet should any one ask you, “How should our souls and
¹ *μὴν*
ταύτην bodies have endless life in the world to come¹, you will laugh at the question, on the ground that it does not belong to the intellect of man to search into such questions, but that he ought only to believe, and not to be over curious on the subject mentioned, since he has a sufficient proof of the saying, in the power of Him who spake it. And if we say, that He, Who created our souls and bodies, and Who incomparably excels all created things, is without beginning, will you require us to say “How?” Who could assert this to be the act of a well-ordered soul, or of sound reason? you have heard that *That was the true Light*: why are you
² *ὁρῶν*
νοστήσαν vainly and rashly striving to overshoot² by force of reasoning this Life which is unlimited? You cannot do it. Why seek what may not be sought? Why be curious about what is incomprehensible? Why search what is unsearchable? Gaze upon the very source of the sun-beams. You cannot; yet you are neither vexed nor impatient at your weakness; how then have you become so daring and headlong in greater matters? The son of thunder, John who sounds³ the spiritual trumpet, when he had heard from the Spirit the *was*, enquired no farther. And are you, who share not in his grace, but speak from your own wretched reasonings, ambitious to exceed the measure of his knowledge? Then for this very reason you will never be able even to reach to the measure of his knowledge. For this is the craft of the devil: he leads away those who obey him from the limits assigned by God, as though to things much greater; but when, having enticed us by these hopes, he has cast us out of the grace of God, he not only gives nothing more, (how can he, devil as he is?) but does not even allow us to return again to our former situation, where we dwelt safely and surely, but leads us about in all directions wandering and not having any standing ground. So he caused the first created man to be banished from the abode of Paradise. Having puffed him

³ al.
 ‘holds’

up with the expectation of greater knowledge and honour, ^{JOHN I. 9.} he expelled him from what he already possessed in security. For he not only did not become like a god as (the devil) promised him, but even fell beneath the dominion of death; having not only gained no further advantage by eating of the tree, but having lost no small portion of the knowledge which he possessed, through hope of greater knowledge. For the sense of shame, and the desire to hide himself because of his nakedness, then came upon him, who before the cheat was superior to all such shame; and this very seeing himself to be naked, and the need for the future of the covering of garments, and many other infirmities¹, ¹ *αἰσχύνη* became thenceforth natural to him. That this be not our case, let us obey God, continue in His commandments, and not be busy about any thing beyond them, that we may not be cast out from the good things already given us. Thus they have fared (of whom we speak). For seeking to find a beginning of the Life which has no beginning, they lost what they might have retained. They found not what they sought, (this is impossible,) and they fell away from the true faith concerning the Only-Begotten.

Let us not then remove the eternal bounds which our fathers set, but let us ever yield to the laws of the Spirit; and when we hear that *That was the true Light*, let us seek to discover nothing more. For it is not possible to pass beyond this saying. Had His generation been like that of a man, needs must there have been an interval between the begetter and the begotten; but since it is in a manner ineffable and becoming God, give up the "before" and the "after," for these are the names of points in time, but the Son is the Creator even of all ages². ² *αἰώνων*

[2.] "Then," says one, "He is not Father, but brother." What need, pray? If we had asserted that the Father and the Son were from a different root, you might have then spoken this well. But, if we flee this impiety, and say that the Father, besides being without beginning, is Unbegotten also, while the Son, though without beginning, is Begotten of the Father, what kind of need that as a consequence of this idea, that unholy assertion should be introduced? None at all. For He is an Effulgence: but an effulgence is included

HOMIL. in the idea of the nature whose effulgence it is. For this
 VII. reason Paul has called Him so, that you may imagine no
 Heb. 1, interval between the Father and the Son. This expression¹
 3. therefore is declaratory of the point; but the following part
¹ ἀπαύ-
 γασμα of the proof quoted, corrects an erroneous opinion which
 might beset simple men. For, says the Apostle, do not,
 because you have heard that He is an Effulgence, suppose
 that He is deprived of His proper person; this is impious,
 and belongs to the madness of the Sabellians, and of Mar-
 cellus' followers. We say not so, but that He is also in
 His proper Person. And for this reason, after having called
 Heb. 1, Him "Effulgence," Paul has added that He is *the express*
 3. *image of His Person*, in order to make evident His proper
 Personality, and that He belongs to the same Essence of which
² Hom.
 ii. 4. He is also the express image. For, as I before² said, it is not
 sufficient by a single expression to set before men the
 doctrines concerning God, but it is desirable that we bring
 many together, and choose from each what is suitable. So
 shall we be able to attain to a worthy telling of His glory,
 worthy, I mean, as regards our power; for if any should
 deem himself able to speak words suitable to His essential
 worthiness, and be ambitious to do so, saying, that he knows
 God as God knows Himself, he it is who is most ignorant of
 God.

Knowing therefore this, let us continue stedfastly to hold
 Luke 1, what *they have delivered unto us, which from the beginning*
 2. *were eye-witnesses, and ministers of the word*. And let us
 not be curious beyond: for two evils will attend those who
 are sick of this disease, (curiosity) the wearying themselves
 in vain by seeking what it is impossible to find, and the
 provoking God by their endeavours to overturn the bounds
 set by Him. Now what anger this excites, it needs not that
 you who know should learn from us. Abstaining therefore
 from their madness, let us tremble at His words, that He
 Is. 66, 2. may continually build us up. For, *upon whom shall I look,*
 LXX. *saith He, but upon the lowly, and quiet, and who feareth my*
words? Let us then leave this pernicious curiosity, and
 bruise our hearts, let us mourn for our sins as Christ com-
³ κατα-
 νυγμῶν manded, let us be pricked at heart³ for our transgressions, let
 us reckon up exactly all the wicked deeds, which in time

past we have dared, and let us earnestly strive to wipe them off in all kinds of ways. JOHN I. 9.

Now to this end God hath opened to us many ways. For, *Tell thou first, saith He, thy sins, that thou mayest be justified*; and again, *I said, I have declared mine iniquity unto Thee, and Thou hast taken away the unrighteousness of my heart*; since a continual accusation and remembrance of sins contributes not a little to lessen their magnitude. But there is another more prevailing way than this; to bear malice against none of those who have offended against us, to forgive their trespasses to all those who have trespassed against us. Will you learn a third? Hear Daniel, saying, *Redeem thy sins by almsdeeds, and thine iniquities by shewing mercy to the poor*. And there is another besides this; constancy in prayer, and persevering attendance on the intercessions² made with God. In like manner fasting brings to us some, and that not small comfort and release from sins committed³, provided it be attended with kindness to others, and quenches the vehemence of the wrath of God. For *water will quench a blazing fire, and by almsdeeds sins are purged away*. Is. 43, 26. slightly varied from LXX. Ps. 31, 5. LXX. 'al. 'forgiven' Dan. 4, 27. LXX. 2 ἐντεύξεσιν 1 Tim. 2, 1. 3 λύσιν τῶν ἡμαρτημάτων Ecclus. 3, 30. LXX.

Let us then travel along all these ways; for if we give ourselves wholly to these employments, if on them we spend our time, not only shall we wash off our bygone transgressions, but shall gain very great profit for the future. For we shall not allow the devil to assault us with leisure either for slothful living, or for pernicious curiosity, since by these among other means, and in consequence of these, he leads us to foolish questions and hurtful disputations, from seeing us at leisure, and idle, and taking no forethought for excellency of living. But let us block up this approach against him, let us watch, let us be sober, that having in this short time toiled a little, we may obtain eternal goods in endless ages, by the grace and lovingkindness of our Lord Jesus Christ; by Whom and with Whom to the Father and the Holy Ghost, be glory for ever and ever. Amen.

HOMILY VIII.

JOHN i. 9.

That was the true Light, which lighteth every man that cometh into the world.

NOTHING hinders us from handling to-day also the same words, since before we were prevented by the setting forth of doctrines, from considering all that was read. Where now are those who deny that He is true God? for here He is c. 14, 6. called *the true Light*, and elsewhere very *Truth* and very *Life*. That saying we will discuss more clearly when we come to the place; but at present we must for a while be speaking to your Charity of that other matter.

If He *lighteth every man that cometh into the world*, how is it that so many continue unenlightened? for not all have known the majesty of Christ. How then doth He *light every man*? He lighteth all as far as in Him lies. But if some, wilfully closing the eyes of their mind, would not receive the rays of that Light, their darkness arises not from the nature of the Light, but from their own wickedness, who wilfully deprive themselves of the gift. For the grace is shed forth upon all, turning itself back neither from Jew, nor Greek, nor Barbarian, nor Scythian, nor free, nor bond, nor male, nor female, nor old, nor young, but admitting all alike, and inviting with an equal regard. And those who are not willing to enjoy this gift, ought in justice to impute their blindness to themselves; for if when the gate is opened to all, and there is none to hinder, any being wilfully evil¹

¹ ἐθελο-
κακούν-
τες

remain without, they perish through none other, but only JOHN I. 10. through their own wickedness.

Ver. 10. *He was in the world.*

But not as of equal duration with the world. Away with the thought. Wherefore he adds, *And the world was made by Him*; thus leading thee up again to the eternal¹ existence¹ πρωτο-
ώνιον of the Only-Begotten. For he who has heard that this universe is His work, though he be very dull, though he be a hater, though he be an enemy of the glory of God, will certainly, willing or unwilling, be forced to confess that the maker is before his works. Whence wonder always comes over me at the madness of Paul of Samosata, who dared to look in the face so manifest a truth, and voluntarily threw himself down the precipice^b. For he erred not ignorantly but with full knowledge, being in the same case as the Jews. For as they, looking to men, gave up sound faith, knowing that He was the only-begotten Son of God, but not confessing Him, because of their rulers, lest they should be cast out of the synagogue; so it is said that he, to gratify a certain woman^c, sold his own salvation. A powerful thing, powerful indeed, is the tyranny of vainglory; it is able to make blind the eyes even of the wise, except they be sober; for if the taking of gifts can effect this, much more will the yet more violent feeling of this passion. Wherefore Jesus said to the Jews, *How can ye believe, which receive honour* c. 5, 44. *one of another, and seek not the honour that cometh from God only?*

And the world knew Him not. By the world he here means the multitude, which is corrupt, and closely attached² προστε-
τηκός, to earthly things, the common³, turbulent, silly people. For the friends and favourites⁴ of God all knew Him, even before to⁵ μελ-
τός, His coming in the flesh. Concerning the Patriarch Christ Himself speaks by name, *that your father Abraham rejoiced* 4 θαν-
μαστοί *to see My day, and he saw it, and was glad.* And con- c. 8, 56. cerning David, confuting the Jews He said, *How then doth* Mat. 22,
43. *David in spirit call Him Lord, saying, The Lord said unto* Mark
12, 36.
Luke 20,
42.

^b Paul of Samosata, Bishop of Antioch, denied the Personality of our Lord before His Birth of the Virgin Mary. His opinions were condemned, and himself deposed, at the second

Council of Antioch, A.D. 270.

^c Zenobia, queen of Palmyra, who supported Paul against the Catholics after his deposition.

HOMIL. my Lord, Sit Thou on My right hand. And in many places,
VIII.

disputing with them, He mentions Moses; and the Apostle (mentions) the rest of the prophets; for Peter declares, that all the prophets from Samuel knew Him, and proclaimed
Acts 3, beforehand His coming afar off, when he says, *All the*
24. *prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.* But Jacob and his father, as well as his grandfather, He both appeared to and talked with, and promised that He would give them many and great blessings, which also He brought to pass.

Luke "How then," says one, "did He say Himself, *Many*
10, 24. *prophets have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them?* Did they then not share in the knowledge of Him?" Surely they did; and I will endeavour to make this plain from this very saying, by which some think that they are deprived of it. *For many,* He saith, *have desired to see the things which ye see.* So that they knew that He would come [to men] from heaven, and
¹ *οικονομήσουσα* would live and teach¹ as He lived and taught; for had they
^{lit.} not known, they could have not desired, since no one can
^{'would} conceive desire for things of which he has no idea; therefore
^{dispense} they knew the Son of Man, and that He would come among
^{as He} men. What then are the things which they did not hear?
^{did dis-} What those which they did not know? The things which ye
^{pense'} now see and hear. For if they did hear His voice and did see Him, it was not in the Flesh, not among men; nor when He was living so familiarly, and conversing so frankly with them². And indeed He to shew this said not simply, *to see* "Me:" but what? *the things which ye see*; nor *to hear* "Me:" but what? *the things which ye hear*⁴. So that if they did not behold His coming in the Flesh, still they knew that it would be, and they desired it, and believed on Him without having seen Him in the Flesh.

² *μετ'*
ἀδελας

When therefore the Greeks bring charges such as these against us, and say; "What then did Christ in former time, that He did not look upon the race of men? And for what

⁴ al. for they had both heard His voice, and seen Him, but not in the Flesh.

possible reason did He come at last to assist in our salvation, after neglecting us so long?" we will reply, that before this He was in the world, and took thought for His works, and was known to all who were worthy. But if ye should say, that, because all did not then know Him, because He was only known by those noble and excellent persons, therefore He was not acknowledged; at this rate you will not allow that He is worshipped even now, since even now all men do not know Him. But as at present no one, because of those who do not know Him, would refuse credit to those who do, so as regards former times, we must not doubt that He was known to many, or rather to all of those noble and admirable persons.

[2.] And if any one say, "Why did not all men give heed to Him? nor all worship Him, but the just only?" I also will ask, why even now do not all men know Him? But why do I speak of Christ, when not all men knew His Father then, or know Him now? For some say, that all things are borne along by chance, while others commit the providence of the universe to devils. Others invent another God besides Him, and some blasphemously assert, that His is an opposing power*, and think that His laws are the laws of a wicked dæmon. What then? Shall we say that He is not God because there are some who say so? And shall we confess Him to be evil? for there are some who even so blaspheme Him. Away with such mental wandering, such utter insanity. If we should delineate¹ doctrines according to the judgment of¹ *χρησάν-
τηδων* madmen, there is nothing to hinder us from being mad ourselves with most grievous madness. No one will assert, looking to those who have weak vision, that the sun is injurious to the eyes, but he will say that it is fitted to give light, drawing his judgments from persons in health. And no one will call honey bitter, because it seems so to the sense of the sick. And will any, from the imaginations of men diseased (in mind), decide that God either is not, or is evil; or that He sometimes indeed exerts His Providence,

* i. e. that the power which maintains the universe is a power opposed to the True God. The Gnostics accounted for the existence of evil, by supposing an evil Principle, to which they attri-

buted the creation and support of the material world. The opinions here spoken of were maintained by Basilides, Valentinus, Marcion, Manes, and other supporters of that heresy.

HOMIL. sometimes doth not so at all? Who can say that such men
 VIII. are of sound mind, or deny that they are beside themselves, delirious, utterly mad?

The world, he says, *knew Him not*; but they of whom the world was not worthy knew Him. And having spoken of those who knew Him not, he in a short time puts the cause of their ignorance; for he does not absolutely say, that no one knew Him, but that *the world knew Him not*; that is, those persons who are as it were nailed to the world alone, and who mind the things of the world. For so Christ was c. 17, 25. wont to call them; as when He says, *O Holy¹ Father, the world hath not known Thee*. The world then was ignorant, ¹ *ἅγιοι* (G. T.) not only of Him, but also of His Father, as we have said; ² *προσέτι* for nothing so darkens³ the mind as to be closely attached² *εἰς αὐτὸν* to present things.

Knowing therefore this, remove yourselves from the world, and tear yourselves as much as possible from carnal things, for the loss which comes to you from these lies not in common matters, but in what is the chief of goods. For it is not possible for the man who clings strongly to the things of the present life really⁴ to lay hold on those in heaven, but he who is earnest about the one must needs lose the other. Matt. 6, *Ye cannot*, He says, *serve God and Mammon*, for you must 24. hold to the one and hate the other. And this too the very experience of the things proclaims aloud. Those, for instance, who deride the lust of money, are especially the persons who love God as they ought, just as those who respect that sovereignty (of Mammon), are the men who above all others have the slackest love for Him. For the soul when made captive once for all⁴ by covetousness, will not easily or readily refuse doing or saying any of the things which anger God, as being the slave of another master, and one who gives all his commands in direct opposition to God. Return then at length to your sober senses, and rouse yourselves, and calling to mind whose servants we are, let us love His kingdom only; let us weep, let us wail for the times past in which we were servants of Mammon; let us cast off once for all his yoke so intolerable, so heavy, and continue to bear

³ al. *ἀμβλυτέρων*,
 'duller.'
⁴ *κατὰ-παῖ*

¹ *ὁ λαός* from *ὁ λαός*, 'the ink of the cuttle fish.'
² *ἐγγεσίως*, perhaps 'as befits a rightful heir.'

the light and easy yoke of Christ. For He lays no such commands upon us as Mammon does. Mammon bids us be enemies to all men, but Christ, on the contrary, to embrace and to love all. The one having nailed us¹ to the clay and the brickmaking, (for gold is this,) allows us not even at night to take breath a little; the other releases us from this excessive and insensate care, and bids us gather treasures in heaven, not by injustice towards others, but by our own righteousness. The one after our many toils and sufferings is not able to assist us when we are punished in that place,² and suffer because of his laws, nay, he increases the flame; the other, though He command us to give but a cup of cold water, never allows us to lose our reward and recompense even for this, but repays us with great abundance. How then is it not extremest folly to slight a rule so mild, so full of all good things, and to serve a thankless ungrateful tyrant, and one who neither in this world nor in the world to come is able to help those who obey and give heed to him. Nor is this the only dreadful thing, nor is this only the penalty, that he does not defend them when they are being punished; but that besides this, he, as I before said, surrounds those who obey him with ten thousand evils. For of those who are punished in that place, one may see that the greater part are punished for this cause, that they were slaves to money, that they loved gold, and would not assist those who needed. That we be not in this case, let us scatter, let us give to the poor, let us deliver our souls from hurtful cares in this world, and from the vengeance, which because of these things is appointed for us in that place. Let us store up righteousness in the heavens. Instead of riches upon earth, let us collect treasures impregnable, treasures which can accompany us on our journey to heaven, which can assist us in our peril, and make the Judge propitious at that hour. Whom may we all have gracious unto us, both now and at that day, and enjoy with much confidence³ the goods things prepared in the heavens for those who love Him as they ought, through the grace and loving-kindness of our Lord Jesus Christ, with Whom, to the Father and the Holy Ghost, be glory, now and ever, and world without end. Amen.

³ or ' with much openness, i. e. before angels and men.

HOMILY IX.

JOHN i. 11.

He came unto His own, and His own received Him not.

IF ye remember our former reflections, we shall the more zealously proceed with the building up¹ of what remains, as doing so for great gain. For so will our discourse be more intelligible to you who remember what has been already said, and we shall not need much labour, because you are able through your great love of learning to see more clearly into what remains. The man who is always losing what is given to him will always need a teacher, and will never know any thing; but he who retains what he has received, and so receives in addition what remains, will quickly be a teacher instead of a learner, and useful not only to himself, but to all others also; as, conjecturing from their great readiness to hear, I anticipate that this assembly will specially be. Come then, let us lay up in your souls, as in a safe treasury, the Lord's money, and unfold, as far as the grace of the Spirit may afford us power, the words this day set before us.

He (St. John) had said, speaking of the old times, that *the world knew Him not*; afterwards he comes down in his narrative to the times of the proclamation (of the Gospel), and says, *He came to His own, and His own received Him not*, now calling the Jews *His own*, as His peculiar people, or perhaps even all mankind, as created by Him. And as above, when perplexed at the folly of the many, and ashamed of our common nature, he said that *the world by Him was made*, and having been made, did not recognise its Maker; so here again, being troubled beyond bearing² at the stupidity of the Jews and the many, he sets forth the charge in a yet more striking manner, saying, that *His own received Him*

¹ al. 'the dispensing.'

² δυσανασχετησάν.

not, and that too when *He came to them*. And not only he, JOHN I. 11. but the prophets also, wondering, said the very same, as did afterwards Paul, amazed at the very same things. Thus did the prophets cry aloud in the person of Christ, saying, *A people whom I have not known, have served Me; as soon as they heard Me, they obeyed Me; the strange children have dealt falsely with Me¹. The strange children have waxed aged, and have halted from their paths. And again, They to whom it had not been told concerning Him, shall see, and they which had not heard, shall understand. And, I was found of them that sought Me not; I was made manifest unto them that asked not after Me.* And Paul, in his Epistle to the Romans, has said, *What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it. And again; What shall we say then? That the Gentiles which followed not after righteousness, have attained unto righteousness: but Israel which followed after the law of righteousness, hath not attained to the law of righteousness.*

For it is a thing indeed worthy of our amazement, how they who were nurtured in (knowledge of) the prophetic books, who heard Moses every day telling them ten thousand things concerning the coming of the Christ, and the other Prophets afterwards, who moreover themselves beheld Christ Himself daily working miracles among them, giving up His time² to them alone, neither as yet allowing His disciples to depart into the way of the Gentiles, or to enter into a city of Samaritans, nor doing so Himself, but every where³ declaring that He was sent to the lost sheep of the house of Israel: how, (I say,) while they saw the signs, and heard the Prophets, and had Christ Himself continually putting them in remembrance, they yet made themselves once for all so blind and dull, as by none of these things to be brought to faith in Christ. While they of the Gentiles, who had enjoyed none of these things, who had never heard the oracles of God, not, as one may say, so much as in a dream, but ever ranging among the fables of madmen, (for heathen philosophy is this,) having ever in their hands⁴ the sillinesses of their poets, nailed to stocks and stones, and neither in doctrines nor in conversation⁵ possessing any thing good or

Ps. 18,

43-45.

LXX.

1 'lied

unto

me.'

LXX.

Is. 52,

15.

Is. 65,

1. as

quoted

Rom.

10, 20.

Rom.

11, 7.

Rom. 9,

30.

al.

'con-

versing

with.'

Mat. 10,

5.

3 δυνω και

κατω

Mat. 15,

24.

4 ἀνελιτ-

τοντες

'unroll-

ing.'

5 πολλο-

τελας.

HOMIL. sound. (For their way of life was more impure and more
IX. accursed than their doctrine. As was likely ; for when they saw their gods delighting in all wickedness, worshipped by shameful words, and more shameful deeds, reckoning this festivity and praise, and moreover honoured by foul murders, and child-slaughters, how should not they emulate these things?) Still, fallen as they were as low as the very depth of wickedness, on a sudden, as by the agency of some machine, they have appeared to us shining from on high, and from the very summit of heaven.

How then and whence came it to pass? Hear Paul telling you. For that blessed person searching exactly into these things, ceased not until he had found the cause, and had declared it to all others. What then is it? and whence came such blindness upon the Jews? Hear him who was entrusted with this stewardship declare. What then does he say in resolving this doubt of the many? *For they, says he, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* Wherefore they have suffered this. And again, explaining the same matter in other terms, he says, *What shall we say then? That the Gentiles which followed not after righteousness, have attained unto righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith. For they stumbled at that stumbling stone.* His meaning is this: "These men's unbelief has been the cause of their misfortunes, and their haughtiness was parent of their unbelief." For when having before enjoyed greater privileges than the heathen¹, through having received the law, through knowing God, and the rest which Paul enumerates, they after the coming of Christ saw the heathen and themselves called on equal terms through faith, and after faith received one of the circumcision in nothing preferred to the Gentile, they came to envy and were stung by their haughtiness, and could not endure the unspeakable and exceeding lovingkindness of the Lord. So this has happened to them from nothing else but pride, and wickedness, and unkindness.

¹ Cor.
9, 17.
Rom.
10, 3.

Rom. 9,
30. 32.

¹ ΕΛΛΗ-
νων

[2.] For in what, O most foolish of men, are ye injured by the care¹ bestowed on others? How are your blessings made less through having others to share the same? But of a truth wickedness is blind, and cannot readily perceive any thing that it ought. Being therefore stung by the prospect of having others to share the same confidence², they thrust a sword against themselves, and cast themselves out from the lovingkindness of God. And with good reason. For He saith, *Friend, I do thee no wrong, I will give to these also even as unto thee.* Or rather, these Jews are not deserving even of these words. For the man in the parable if he was discontented, could yet speak of the labours and weariness, the heat and sweat, of a whole day. But what could these men have to tell? nothing like this, but slothfulness and profligacy and ten thousand evil things of which all the prophets continued ever to accuse them, and by which they like the Gentiles had offended against God. And Paul declaring this says, *For there is no difference between the Jew and the Greek: For all have sinned, and come short of the glory of God: being justified freely by His grace.* And on this head he treats profitably and very wisely throughout that Epistle. But in a former part of it he proves that they are worthy of still greater punishment. *For as many as have sinned in the law shall be judged by the law;* that is to say, more severely, as having for their accuser the law as well as nature. And not for this only, but for that they have been the cause that God is blasphemed among the Gentiles: *My Name, He saith, is blasphemed among the Gentiles through you.*

Since now this it was that stung them most, (for the thing appeared incredible even to those of the circumcision who believed, and therefore they brought it as a charge against Peter, when he was come up to them from Cesarea, that he went in to men uncircumcised, and did eat with them; and after that they had learned the dispensation of God, even so still⁴ they wondered how on the Gentiles also was poured out the gift of the Holy Ghost: shewing by their astonishment that they could never have expected so incredible a thing,) since then he knew that this touched them nearest,

JOHN
I. 11.
κηδεμονίας

παρρησίας.

Mat. 20.
14.

Rom.
10, 12.
Rom. 3.
22—24.

Rom. 2,
12.

τοῦ
Θεοῦ
G. T.

Rom. 2,
24.
Is. 52, 5.

Acts 11,
3.

al.
'again.'
Acts 10,
45.

HOMIL. see how he has emptied¹ their pride, and relaxed² their
 IX. highly swelling insolence. For after having discoursed on
 1 al. ' he
 does all the case of the heathen³, and shewn that they had not from
 things any quarter any excuse, or hope of salvation, and after
 that he any quarter any excuse, or hope of salvation, and after
 may having definitely charged them both with the perversion⁴ of
 empty, their doctrines and the uncleanness of their lives, he shifts
 2 al. ' may
 relax. his argument to the Jews; and⁵ after recounting all the
 3 τῶν
 ἑλληνικῶν expressions of the Prophet, in which he had said that they
 4 δια- were polluted, treacherous, hypocritical persons, and had
 στροφῇ. altogether become unprofitable, that there was none among
 5 al. them that seeketh after God, that they had all gone out of
 ' then. Rom. 3, the way, and the like, he adds, Now we know that what
 12. Rom. 3, things soever the law saith, it saith to them who are under
 19. the law: that every mouth may be stopped, and all the world
 Rom. 3, may become guilty before God. For all have sinned, and
 23. come short of the glory of God.

Why then exaltest thou thyself, O Jew? why art thou high minded? for thy mouth also is stopped, thy boldness also is taken away, thou also with all the world art become guilty, and, like others, art placed in need of being justified freely. Thou oughtest surely even if thou hadst stood upright and hadst had great boldness with God, not even so to have envied those who should be pitied and saved through His lovingkindness. This is the extreme of wickedness, to pine at the blessings of others; especially when this was to be effected without any loss of thine. If indeed the salvation of others had been prejudicial to thy advantages, thy grieving might have been reasonable; though not even then
 6 φιλοσοφείν would it have been so to one who had learned true wisdom⁶. But if thy reward is not increased by the punishment of another, nor diminished by his welfare, why dost thou bewail thyself because that other is freely saved? As I said, thou oughtest not, even wert thou (one) of the approved, to be pained at the salvation which cometh to the Gentiles through grace. But when thou, who art guilty before thy Lord of the same things as they, and hast thyself offended, art displeased at the good of others, and thinkest great things, as if thou alone oughtest to be partaker of the grace, thou art guilty not only of envy and insolence, but

of extreme folly, and mayest be liable to all the severest JOHN I. 11. torments; for thou hast planted within thyself the root of all evils, pride.

Wherefore a wise man has said, *Pride is the beginning of* Ecclus. 10, 13. *sin*: that is, its root, its source, its mother. By this the first created was banished from that happy abode: by this the devil who deceived him had fallen from that height of dignity; from which that accursed one, knowing that the nature of the sin was sufficient to cast down even from heaven itself, came this way when he laboured to bring down Adam from such high honour. For having puffed him up with the promise that he should be as a God, so he broke him down, and cast him down into the very gulphs of hell¹. ¹ ἄδου Because nothing so alienates men from the loving-kindness of God, and gives them over to the fire of the pit², as the ² γέρας tyranny of pride. For when this is present with us, our whole life becomes impure, even though we fulfil temperance, chastity, fasting, prayer, almsgiving, any thing. For, *Every one*, saith the wise man, *that is proud in heart* Prov. 16, 5. *is an abomination*³ *to the Lord*. Let us then restrain this ³ un- swelling of the soul, let us cut up by the roots this lump of ^{clean,} LXX. pride, if at least we would wish to be clean, and to escape the punishment appointed for the devil. For that the proud must fall under the same punishment as that (wicked) one, hear Paul declare; *Not a novice, lest being lifted up with* 1 Tim. 3, 6, 7. *pride, he fall into the judgment, and the snare of the devil*. (partial-
What is the judgment⁴? He means, into the same condemnation, ^{ly quot-} the same punishment. How then does he say, that a man may ^{ed.)} ⁴ νεῖμα, avoid this dreadful thing? By reflecting upon⁵ his own nature, ^{demna-} upon the number of his sins, upon the greatness of the ^{tion,} ^{E. V.} torments in that place, upon the transitory nature of the ⁵ al. things which seem bright in this world, differing in nothing ^{calcu-} from grass, and more fading than the flowers of spring. If ^{lating.} we continually stir within ourselves these considerations, and keep in mind those who have walked most upright, the devil, though he strive ten thousand ways, will not be able to lift ⁶ ἰσῆσαι us up, nor even to trip^{*} us at all. May the God Who is the God of the humble, the good and merciful God, grant both to you and me a broken and humbled heart, so shall

^{*} ὑποστρίβειν, (a gymnastic term, like the preceding).

HOMIL. we be enabled easily to order the rest aright, to the glory
IX. of our Lord Jesus Christ, by Whom and with Whom, to
the Father and the Holy Ghost, be glory for ever and ever.
Amen.

HOMILY X.

JOHN i. 11.

He came unto His own, and His own received Him not.

BELOVED, God being loving towards man and beneficent, does and contrives all things in order that we may shine in virtue, and as desiring that we be well approved by Him. And to this end He draws no one by force or compulsion; but by persuasion and benefits He draws all that will, and wins them to Himself. Wherefore when He came, some received Him, and others received Him not. For He will have no unwilling, no forced domestic, but all of their own will and choice, and grateful to Him for their service. Men, as needing the ministry of servants, keep many in that state even against their will, by the law of ownership^a; but God, being without wants, and not standing in need of any thing of ours, but doing all only for our salvation, makes us absolute¹ in this matter, and therefore lays neither force¹ *κρίσις* nor compulsion on any of those who are unwilling. For He looks only to our advantage: and to be drawn unwilling to a service like this is the same as not serving at all.

“Why then,” says one, “does He punish those who will not listen² to Him, and why hath He threatened hell to those² *al.* who endure³ not His commands?” Because, being Good³ *al.* exceedingly, He cares even for those who obey Him not, ‘hear’ and withdraws not from them who start back and flee from Him. But when we⁴ had rejected the first way of His⁴ *al.* beneficence, and had refused to come by the path of per-^{‘they’} suasion and kind treatment, then He brought in upon us

^a *δικαιοσύνη*, i. e. ‘the law of master and slave.’

HOMIL. the other way, that of correction and punishments; most bitter
 X. indeed, but still necessary, when the former is disregarded ^b.
 Now lawgivers also appoint many and grievous penalties
 against offenders, and yet we feel no aversion to them for
 this; we even honour them the more on account of the
 punishments they have enacted, and because though not
 needing a single thing that we have, and often not knowing
 who they should be that should enjoy the help afforded by
¹ 'writ- their written laws¹, they still took care for the good ordering
 ings, 'al. of our lives, rewarding those who live virtuously, and check-
 'trouble ing by punishments the intemperate, and those ² who would
² al. 'as mar the repose³ of others. And if we admire and love these
 those' men, ought we not much more to marvel at and love God on
³ al. account of His so great care? For the difference between
 'settled state' their and His forethought regarding us is infinite. Unspeak-
 able of a truth are the riches of the goodness of God, and
 passing all excess⁴. Consider; *He came to His own*, not
⁴ al. 'be- for His personal need, (for, as I said, the Divinity is without
 yond all thought wants,) but to do good unto His own people. Yet not even
 so did His own receive Him, when He came to His own for
 their advantage, but repelled Him, and not this only, but
 they even cast Him out of the vineyard, and slew Him. Yet
 not for this even did He shut them out from repentance, but
 granted them, if they had been willing, after such wickedness
 as this, to wash off all their transgressions by faith in Him, and
 to be made equal to those who had done no such thing, but
 are His especial friends. And that I say not this at random,
 or for persuasion's sake, all the history of the blessed
 Paul loudly declares. For when he, who after the Cross
 persecuted Christ, and had stoned His martyr Stephen by
 those many hands, repented, and condemned his former sins,
 and ran to Him Whom he had persecuted, He immediately
 enrolled him among His friends, and the chiefest of them,
 having appointed him a herald and teacher of all the world,
 who had been a *blasphemer, and persecutor, and injurious*.
¹ Tim. Even as he rejoicing at the loving-kindness of God, has
 1, 13. proclaimed aloud, and has not been ashamed, but having
 recorded in his writings, as on a pillar, the deeds formerly

^b al. 'For when the former way is disregarded, the introduction of the second is necessary.' Ben.

dared by him, has exhibited them to all; thinking it better that his former life should be placarded* in sight of all, so that the greatness of the free gift of God might appear, than that he should obscure His ineffable and indescribable loving-kindness by hesitating to parade¹ before all men his own error. Wherefore continually² he treats of his persecution, his plottings, his wars against the Church, at one time saying, *I am not meet to be called an Apostle, because I persecuted the Church of God*; at another, *Jesus came into the world to save sinners, of whom I am chief*. And again, *Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it*. J. HN
I. 11.

1 *ἐκ τῆς*
πίστεως
2 *διὰ καὶ*
καὶ τῶ
I 1 Cor.
15, 9.
1 Tim.
1, 15.
Gal. 1,
13.

[2.] For making as it were a kind of return to Christ for His long-suffering towards him, by shewing who it was, what a hater and enemy that He saved, he declared with much openness the warfare which at the first with all zeal he warred against Christ; and with this he holds forth good hopes to those who despaired of their condition. For he says, that Christ accepted him, in order that in him first He might shew forth all long-suffering, and the abundant riches of His goodness, for a pattern to them that should hereafter believe in Him to life everlasting. Because the things which they had dared were too great for any pardon; which the Evangelist declaring, said,

He came to His own, and His own received Him not. Whence came He, Who filleth all things, and Who is every where present? What place did He empty of His presence, Who holdeth and graspeth all things in His hand? He exchanged not one place for another; how should He? But by His coming down to us, He effected this. For since, though being in the world, He did not seem to be there, because He was not yet known, but afterwards manifested Himself by deigning to take upon Him our flesh, he (St. John) calls this manifestation and descent, "a coming^d." One might wonder at the disciple who is not ashamed of the dishonour of his Teacher, but even records the insolence

* *σκηλασμός*. lit. 'set on a pillar.' N. T.
al. *σκιζόμενος*, 'be branded.'
^d *παρουσία* commonly so used in that.
^e al. 'there is reason to wonder'

HOMIL. which was used towards Him: yet this is no small proof of
 X. his truth-loving disposition. And besides, he who feels shame should feel it for those who have offered an insult, not for the person outraged'. Indeed He by this very thing shone the brighter, as taking, even after the insult, so much care for those who had offered it; while they appeared ungrateful and accursed in the eyes of all men, for having rejected Him Who came to bring them so great goods, as hateful to them, and an enemy. And not only in this were they hurt, but also in not obtaining what they obtained who received Him. What did these obtain?

Ver. 12. *As many as received Him, to them gave He power to become sons of God*, says the Evangelist. "Why then, O blessed one, dost thou not also tell us the punishment of them who received Him not? Thou hast said that they were *His own*, and that when *He came to His own, they received Him not*; but what they shall suffer for this, what punishment they shall undergo, thou hast not gone on to add. Yet so thou wouldest the more have terrified them, and have softened the hardness of their insanity by threatening. Wherefore then hast thou been silent?" "And what other punishment," he would say, "can be greater than this, that when power is offered them to become sons of God, they do not become so, but willingly deprive themselves of such nobility and honour as this?" Although their punishment shall not even stop at this point, that they gain no good, but moreover the unquenchable fire shall receive them, as in going on he has more plainly revealed. But for the present he speaks of the unutterable goods of those who received Him, and sets these words in brief before us^ε, saying, *As many as received Him, to them gave He power to become sons of God*. Whether bond or free, whether Greeks or barbarians or Scythians, unlearned or learned, female or male, children or old men, in honour or dishonour, rich or poor, rulers or private persons, all, he saith, are deemed worthy the same privilege; for faith and the grace of the Spirit, removing the inequality caused by

^ε *παροργιστες*, 'insulted by men heated with wine.'

^ε al. 'sets them in brief before us in these words.'

worldly things, hath moulded all to one fashion, and stamped ^{JOHN I. 12.} them with one impress, the King's. What can equal this loving-kindness? A king, who is framed of the same clay with us, does not deign to enrol among the royal host his fellow-servants, who share the same nature with himself, and in character often are better than he, if they chance to be slaves; but the Only-Begotten Son of God did not disdain to reckon among the company of His children both publicans, sorcerers, and slaves, nay, men of less repute and greater poverty than these, maimed in body, and suffering from ten thousand ills. Such is the power of faith in Him, such the excess of His grace. And as the element of fire, when it meets with ore from the mine, straightway of earth makes it gold, even so and much more Baptism makes those who are washed to be of gold instead of clay, the Spirit at that time falling like fire into our souls, burning up the *image of the earthy*, and producing *the image of the heavenly*, fresh ^{1 Cor. 15, 49.} coined, bright and glittering, as from the furnace-mould.

Why then did he say not that "He made them sons of God," but that *He gave them power to become sons of God?* To shew that we need much zeal to keep the image of sonship impressed on us at Baptism, all through without spot or soil¹; and at the same time to shew that no one shall be ^{1 ἀνάνα- φον} able to take this power from us, unless we are the first to deprive ourselves of it. For if among men, those who have received the absolute control of any matters have well-nigh as much power as those who gave them the charge; much more shall we, who have obtained such honour from God, be, if we do nothing unworthy of this power, stronger than all; because He Who put this honour in our hands is greater and better than all. At the same time too he wishes to shew, that not even does grace come upon man irrespectively², ^{2 ἀτάκτως} but upon those who desire and take pains for it. For it lies in the power of these to become (His) children; since if they do not themselves first make the choice, the gift does not come upon them, nor have any effect.

[3.] Having therefore every where excluded compulsion, and pointing to (man's) voluntary choice and free power, he has said the same now. For even in these mystical blessings³, it is, on the one hand, God's part, to give the ^{3 i. e. of Baptism}

HOMIL. grace, on the other, man's, to supply faith; and in after time
 X. — there needs for what remains much earnestness. In order to preserve our purity, it is not sufficient for us merely to have been baptized and to have believed, but we must, if we will continually enjoy this brightness, display a life worthy of it. This then is God's work in us. To have been born the mystical Birth, and to have been cleansed from all our former sins, comes from Baptism; but to remain for the future pure, never again after this to admit any stain, belongs to our own power and diligence. And this is the reason why he reminds us of the manner of the birth, and by comparison with fleshly pangs shews its excellence, when he says,

¹ lit. Ver. 13. *Who were born, not of blood¹, nor of the will of*
 'bloods' *the flesh, but of God.* This he has done, in order that, considering the vileness and lowness of the first birth, which is *of blood*, and *the will of the flesh*, and perceiving the highness and nobleness of the second, which is by grace, we may form from thence some great opinion of it, and one worthy of the gift of Him Who hath begotten us, and for the future exhibit much earnestness.

For there is no small fear, lest, having sometime defiled that beautiful robe by our after sloth and transgressions, we
² *cast out* — be cast out from the inner room² and bridal chamber, like
³ *des* Mat. 25. the five foolish virgins, or him who had not on a wedding
 Mat. 22. garment. He too was one of the guests, for he had been invited; but because, after the invitation and so great an honour, he behaved with insolence towards Him Who had invited him, hear what punishment he suffers, how pitiable, fit subject for many tears. For when he comes to partake of that splendid table, not only is he forbidden the feast, but bound hand and foot alike, is carried into outer darkness, to undergo eternal and endless wailing and gnashing of teeth.
³ al. Therefore, beloved, let not us either expect³ that faith is
 'think' sufficient to us for salvation; for if we do not shew forth a pure life, but come clothed with garments unworthy of this blessed calling, nothing hinders us from suffering the same as that wretched one. It is strange that He, Who is God and King, is not ashamed of men who are vile, beggars, and of no repute, but brings even them of the cross ways to that table; while we manifest so much insensibility, as not even

to be made better by so great an honour, but even after the call remain in our old wickedness, insolently abusing¹ the unspeakable loving-kindness of Him Who hath called us. For it was not for this that He called us to the spiritual and awful communion of His mysteries, that we should enter with our former wickedness; but that, putting off our filthiness, we should change our raiment to such as becomes those who are entertained in palaces. But if we will not act worthily of that calling, this no longer rests with Him Who hath honoured us, but with ourselves; it is not He that casts us out from that admirable company of guests, but we cast out ourselves.

He has done all His part. He has made the marriage, He has provided the table, He has sent men to call us, has received us when we came, and honoured us with all other honour; but we, when we have offered insult to Him, to the company, and to the wedding, by our filthy garments, that is, our impure actions, are then with good cause cast out. It is to honour the marriage and the guests, that He drives off those bold² and shameless persons; for were He to suffer³ those clothed in such a garment, He would seem to be offering insult to the rest. But may it never be that one, either of us or of others, find this of Him Who has called us! For to this end have all these things been written before they come to pass, that we, being sobered by the threats of the Scriptures, may not suffer this disgrace and punishment to go on to the deed, but stop it at the word only, and each with bright apparel come to that call; which may it come to pass that we all enjoy, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

JOHN
I. 13.
¹ ἡμετέ-
ρας

HOMILY XI.

JOHN i. 14.

And the Word was made Flesh, and dwelt among us.

I DESIRE to ask one favour of you all, before I touch on the words of the Gospel; do not you refuse my request, for I ask nothing heavy or burthensome, nor, if granted, will it be useful only to me who receive, but also to you who grant it, and perhaps far more so to you. What then is it that I require of you? That each of you take in hand that section of the Gospels which is to be read among you on the first day of the week, or even on the Sabbath, and before the day arrive, that he sit down at home and read it through, and often carefully consider its contents, and examine all its parts well, what^a is clear, what obscure¹, what seems to make for the adversaries^b, but does not really so; and when² *ἀπελθόντες* you have tried^c, in a word³, every point, so go to hear it read. For from zeal like this will be no small gain both to you and to us. We shall not need much labour to render clear the meaning of what is said, because your minds will be already made familiar with the sense of the words, and you will become keener and more clearsighted not for hearing only, nor for learning, but also for the teaching of others. Since, in the way that now most of those who come hither hear, compelled to take in the meaning of all at once, both the words, and the remarks we make upon them, they will not, though we should go on doing this for a whole year, reap any great gain. How can they, when they have leisure

^a al. 'let him mark what is clear &c.'

^b al. 'to be contradictory.'

^c *διακαθαρίζοντες*, 'having tried by ringing.'

for what is said as a byework¹, and only in this place, and for this short time? If any lay the fault on business, and cares, and constant occupation in public and private matters, <sup>JOHN I. 14.
 in παρ-
 ἑργον.</sup> in the first place, this is no slight charge in itself, that they are surrounded with such a multitude of business, are so continually nailed to the things of this life, that they cannot find even a little leisure for what is more needful than all. Besides, that this is a mere pretext and excuse, their meetings with friends would prove against them, their loitering in the theatres, and the parties² they make to see horse races, at ^{ἑνὶ τῷ ἵππῳ.} which they often spend whole days, yet never in that case does one of them complain of the pressure of business. For trifles then you can without making any excuses, always find abundant leisure; but when you ought to attend to the things of God, do these seem to you so utterly superfluous and mean, that you think you need not assign even a little leisure to them? How do men of such disposition deserve to breathe or to look upon this sun?

There is another most foolish excuse of these sluggards; that they have not the books in their possession. Now as to the rich, it is ludicrous that we should take our aim at³ this <sup>ἡ ἀπορία
 ἡ ἐνδε-
 ῖα.</sup> excuse; but because I imagine that many of the poorer sort continually use it, I would gladly ask, if every one of them does not have all the instruments of the trade which he works at, full and complete, though infinite⁴ poverty stand <sup>ἐνδε-
 ῖα.</sup> in his way? Is it not then a strange thing, in that case to throw no blame on poverty, but to use every means that there be no obstacle from any quarter, but, when we might gain such great advantage, to lament our want of leisure and our poverty?

Besides, even if any should be so poor, it is in their power, by means of the continual reading of the holy Scriptures which takes place here, to be ignorant of nothing contained in them. Or if this seems to you impossible, it seems so with reason; for many do not come with fervent zeal to hearken to what is said, but having done this one thing^d for form's sake⁵ on our account⁶, immediately return home. Or if any⁵ <sup>ἡ ἀπορία
 ἡ ἐνδε-
 ῖα.</sup> should stay, they are no better disposed than those who have <sup>ἡ ἀπορία
 ἡ ἐνδε-
 ῖα.</sup> retired, since they are only present here with us in body. <sup>ἡ ἀπορία
 ἡ ἐνδε-
 ῖα.</sup> the day.'

^d i. e. having come to the assembly.

HOMIL. XI. But that we may not overload you with accusations, and spend all the time in finding fault, let us proceed to the words of the Gospel, for it is time to direct the remainder of our discourse to what is set before us. Rouse yourselves therefore, that nothing of what is said escape you.

And the Word was made Flesh, he saith, and dwelt among us.

Having declared that they who received Him were *born of God*, and had become *sons of God*, he adds the cause and reason of this unspeakable honour. It is that *the Word became Flesh*, that the Master took on Him the form of a ¹ *yr̄icus*. servant. For He became Son of man, Who was God's own ¹ Son, in order that He might make the sons of men to be children of God. For the high when it associates with the low touches not at all its own honour, while it raises up the other from its excessive lowness; and even thus it was with the Lord. He in nothing diminished His own Nature by ² *al. 'de-* this condescension ², but raised us, who had always sat in ^{scnt.'} disgrace and darkness, to glory unspeakable. Thus it may be, a king, conversing with interest and kindness with a poor mean man, does not at all shame himself, yet makes the other observed by all and illustrious. Now if in the case of the adventitious dignity of men, intercourse with the humbler person in nothing injures the more honourable, much less can it do so in the case of that simple and blessed Essence, which has nothing adventitious, or subject to growth or decay, ³ *al. pos-* but has ³ all good things immoveable, and fixed for ever. ^{sessey.'} So that when you hear that *the Word became Flesh*, be not disturbed nor cast down. For that Essence did not change ⁴ *mis-* to flesh, (it is impiety ⁵ to imagine this,) but continuing what ^{isotry.} It is, It so took upon It the form of a servant. ^{'fall} [2.] Wherefore then does he use the expression, *was* ^{from} *made*? To stop the mouths of the heretics. For since ^{what It} there are some ^{was} ^{into.'} who say that all the circumstances of the ⁵ *al.* Dispensation were an appearance, a piece of acting, an ^{'truly} ^{impious'} allegory, at once to remove beforehand their blasphemy, he has put *was made*; desiring to shew thereby not a change of substance, (away with the thought,) but the assumption of

⁵ The Docetæ, who maintained that was a phantom. Perhaps they are the our Lord *appeared* only to act and heretics specially alluded to by St. John, suffer in the Flesh, and that His Body 1 Ep. iv. 2. and 2 Ep. 7.

very flesh. For as when (Paul) says, *Christ hath redeemed us from the curse of the law, being made a curse for us*, he does not mean that His essence removing from Its proper glory took upon It the being¹ of an accursed thing, (this not¹ even devils could imagine, nor even the very foolish, nor those deprived of their natural understanding, such impiety as well as madness does it contain,) as (St. Paul) does not say this, but that He, taking upon Himself the curse pronounced against us, leaves us no more under the curse; so also here he (St. John) says that He *was made Flesh*, not by changing His Essence to flesh, but by taking flesh to Himself, His Essence remained untouched.

If they say that being God, He is Omnipotent, so that He could lower Himself² to the substance of flesh, we will reply² to them, that He is Omnipotent as long as He continues to be God. But if He admit of change, change for the worse, how could He be God? for change is far from that simple Nature. Wherefore the Prophet saith, *They all shall wax old as doth a garment, and as a vesture shalt Thou roll them up, and they shall be changed; but Thou art the same, and Thy years shall not fail*. For that Essence is superior to all change. There is nothing better than He, to which He might advance and reach. Better do I say? No, nor equal to, nor the least approaching Him. It remains, therefore, that if He change, He must admit a change for the worse; and this would not be God. But let the blasphemy return upon the heads of those who utter it. Nay, to shew that he uses the expression, *was made*, only that you should not suppose a mere appearance, hear from what follows how he clears the argument, and overthrows that wicked suggestion. For what does he add? *And dwelt among us*. All but saying, "Imagine nothing improper from the word *was made*; I spoke not of any change of that unchangeable Nature, but of Its dwelling³ and inhabiting. But that which dwells⁴ cannot be the same with that in which it dwells, but different; one thing dwells in a different thing, otherwise it would not be dwelling; for nothing can inhabit itself. I mean, different as to essence; for by an Union⁵ and Conjoining⁶ God the Word and the Flesh are One, not by any confusion or obli-

JOHN
I. 14.

² μετα-
στροφή.

Ps. 101,
26.
LXX.

³ lit.
'taber-
nacling'
⁴ lit.
'which
taberna-
cles'
⁵ ἑνωσις
⁶ συν-
φύσις

HOMIL. teration of substances, but by a certain union ineffable, and
 XI. past¹ understanding. Ask not how²; for It WAS MADE, so
 ἡ ἀρχὴ as He knoweth.

²al. 'seek
 not ac-
 curate-
 ly'
 Amos 9,
 11. What then was the tabernacle in which He dwelt? Hear
 the Prophet say; *I will raise up the tabernacle of David*
that is fallen. It was fallen indeed, our nature had fallen

an incurable fall, and needed only that mighty Hand. There
 was no possibility of raising it again, had not He who
 fashioned it at first stretched forth to it His Hand, and
 stamped it anew with His Image, by the regeneration of
 water and the Spirit. And observe, I pray you, the awful

³al. 'in-
 effable
 mystery'
 and ineffable nature³ of the mystery. He inhabits this
 tabernacle for ever, for He clothed Himself with our flesh,
 not as again to leave it, but always to have it with Him. Had
 not this been the case, He would not have deemed it worthy
 of the royal throne, nor would He while wearing it have been
 worshipped by all the host of heaven, angels, archangels,
 thrones, principalities, dominions, powers. What word, what
 thought can represent such great honour done to our race, so
 truly marvellous and awful? What angel, what archangel?
 Not one in any place, whether in heaven, or upon earth. For
⁴καταρ- such are the mighty works⁴ of God, so great and marvellous
 δόματα are His benefits, that a right description of them exceeds not
 only the tongue of men, but even the power of Angels.

⁵al. 'let
 us'
 ὁ παρ- Wherefore we will⁵ for a while close our discourse, and be
 γινόμεν- silent; only delivering to you this charge⁶, that you repay
 τῆς. this our so great Benefactor by a return which again shall
 bring round to us all profit. The return is, that we look
 with all carefulness to the state of our souls. For this too is
 the work of His loving-kindness, that He Who stands in no
 need of any thing of ours, says that He is repaid when we
 take care of our own souls. It is therefore an act of extremest
 folly, and one deserving ten thousand chastisements, if we,
 when such honour has been lavished upon us, will not even
 contribute what we can, and that too when profit comes
 round to us again by these means, and ten thousand blessings
 are laid before us on these conditions. For all these things

⁷ἀνατίμ- let us return⁷ glory to our merciful God, not by words only,
 ψαμνοῖ. but much more by works, that we may obtain the good things

hereafter, which may it be that we all attain to, through the JOHN
grace and loving-kindness of our Lord Jesus Christ, by Whom 1. 14.
and with Whom, to the Father and the Holy Ghost, be glory
for ever and ever. Amen.

H O M I L Y XII.

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JOHN i. 14.

And we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth.

¹ *πρώτη* PERHAPS we seemed to you the other day¹ needlessly hard upon you and burdensome, using too sharp language, and extending too far our reproaches against the sluggishness of the many. Now if we had done this merely from a desire to vex you, each of you would with cause have been angry; but if, looking to your advantage, we neglected in our speech what might gratify you, if ye will not give us credit for our forethought, you should at least pardon us on account of such tender love². For in truth we greatly fear, lest, if we are taking pains³, and you are not willing to manifest the same diligence in listening, your future reckoning may be the more severe. Wherefore we are compelled continually to arouse and waken you, that nothing of what is said may escape⁴ you. For so you will be enabled to live for the present with much confidence, and to exhibit it at that Day before the judgment-seat of Christ. Since then we have lately sufficiently touched you, let us to-day at the outset enter on the expressions themselves.

We beheld, he says, His glory, the glory as of the Only-Begotten of the Father.

Having declared that we were made *sons of God*, and having shewn in what manner⁵, namely, by the *Word* having been made *Flesh*, he again mentions another advantage which we gain from this same circumstance. What is it? *We beheld His glory, the glory as of the Only-Begotten of the Father*; which we could not have beheld, had it not

¹ al. 'that it was not otherwise than by'

been shewn to us, by means of a body like to our own¹. JOHN I. 14.
 For if the men of old time could not even bear to look upon the glorified countenance of Moses, who partook of the same nature with us, if that just man needed a veil which might shade over the purity² of his glory, and shew to them the face of their prophet mild and gentle³; how could we creatures of clay and earth have endured the unveiled God-head, which is unapproachable even by the powers above? Wherefore He tabernacled⁴ among us, that we might be able with much fearlessness to approach Him, speak to, and converse with Him. 1 ουρανοφω-
2 ἀκατα-
3 ἡμεῖς
4 σκηνώσας

But what means *the glory as of the Only-Begotten of the Father*? Since many of the Prophets too were glorified, as this Moses himself, Elijah, and Elisha, the one encircled by the fiery chariot, the other taken up by it; and after them, Daniel and the Three Children, and the many others who shewed forth wonders⁴; and angels who have appeared among men, and partly disclosed⁵ to beholders the flashing light of their proper nature; and since not angels only, but even the Cherubim were seen by the Prophet in great glory, and the Seraphim also: the Evangelist leading us away from all these, and removing our thoughts from created things, and from the brightness of our fellow-servants, sets us at the very summit of good. For, “not of prophet,” says he, “nor angel, nor archangel, nor of the higher powers, nor of any other created nature, if other there be, but of the Master Himself, the King Himself, the true Only-begotten Son Himself, of the Very Lord⁷ of all, did we behold the glory.” 2 Kings 6, 17.
4 [were glorified]
5 ἀγγελ-
6 al. ‘all but say-
7 al. ‘and Master’

For the expression *as*, does not in this place belong to similarity or comparison, but to confirmation and unquestionable definition; as though he said, “We beheld glory, such as it was becoming, and likely that He should possess, Who is the Only-begotten and true Son of God, the King of all.” The habit (of so speaking) is general, for I shall not refuse to strengthen my argument even from common custom, since it is not now my object to speak with any reference to beauty of words, or elegance of

¹ Morel. ‘make the intolerable (brightness) of his countenance bearable to them.’

HOMIL. XII. composition, but only for your advantage; and therefore there is nothing to prevent my establishing my argument by the instance of a common practice. What then is the habit of most persons? Often when any have seen a king richly decked, and glittering on all sides with precious stones, and are afterwards describing to others the beauty, the ornaments, the splendour, they enumerate as much as they can, the glowing tint of the purple robe, the size of the jewels, the whiteness of the mules, the gold about the yoke, the soft and shining couch. But when after enumerating these things, and other things besides these, they cannot, say what they will, give a full idea of¹ the splendour, they immediately bring in; "But why say much about it; once for all, he was like a king;" not desiring by the expression "like," to shew that he, of whom they say this, resembles a king, but that he is a real king. Just so now the Evangelist has put the word *as*, desiring to represent the transcendent nature and incomparable excellence of His glory.

For indeed all others, both angels and archangels and prophets, did every thing as under command; but He with the authority which becomes a King and Master; at which even the Matt. 7, multitudes wondered, that He taught as *one having authority*.
29. Even angels, as I said, have appeared with great glory upon the earth; as in the case of Daniel, of David, of Moses, but they did all as servants who have a Master. But He as Lord and Ruler of all, and this when He appeared in poor and humble form; but even so creation recognised her Lord. Now the star from heaven which called the wise men to worship Him, the vast throng pouring every where of angels attending the Lord^a, and hymning His praise, and besides them, many other heralds sprang up on a sudden, and all, as they met², declared to one another the glad tidings of this ineffable mystery; the angels to the shepherds; the shepherds to those of the city; Gabriel to Mary and Elisabeth; Anna and Simeon to those who came to the Temple. Nor were³ men and women only lifted up³ with pleasure, but the very infant who had not yet come forth to light, I mean the winged⁴ citizen of the wilderness, the namesake of this Evangelist, leaped while yet in his mother's womb, and all were soaring⁴

^a Morel. 'and heavenly multitudes appearing on earth of Angels ministering.'

with hopes for the future. This too immediately after the Birth. But when He had manifested Himself still farther, JOHN I. 14. other wonders, yet greater than the first, were seen. For it was no more star, or sky, no more angels, or archangels, not Gabriel, or Michael, but the Father Himself from heaven above, Who proclaimed Him, and with the Father the Comforter, flying down at the uttering of the Voice and resting on Him. Truly therefore did he say, *We beheld His glory, the glory as of the Only-Begotten of the Father.*

Yet he says it not only on account of these things, but also on account of what followed them; for no longer do shepherds only, and widow women, and aged men, declare to us the good tidings, but the very voice¹ of the things^{1 al.} themselves, sounding clearer than any trumpet, and so ^{'nature'} loudly, that the sound was straightway heard even in this land. For, says one, *His fame went into^b all Syria*; and Matt. 4, 24. He revealed Himself to all, and all things every where exclaimed, that the King of Heaven was come. Evil spirits every where fled and started away from Him, Satan covered his face^c and retired, death² at that time retreated before Him, ^{2 al. 'and death itself.'} and afterwards disappeared altogether; every kind of infirmity was loosed, the graves let free the dead, the devils those whom they had maddened³, and diseases the sick. And one might see things strange and wonderful, such ^{3 εὐδὲς μάλιστα} as with good cause the prophets desired to see, and saw not. One might see eyes fashioned, (might see) Him shew- John 9, 6. 7. ing to all in short space, and on the more noble portion of the body, that admirable thing which all would have desired to see, how God formed Adam from the earth; palsied and distorted limbs fastened and adapted to each other, dead hands moving, palsied feet leaping amain, ears that were stopped re-opened, and the tongue sounding aloud which before was tied by speechlessness. For having taken in hand the common nature of men, as some excellent workman might take a house decayed by time, He filled up what was broken off, banded together its crevices and shaken portions, and raised up again what was entirely fallen down.

And what should one say of the fashioning of the soul, so much more admirable than that of the body? The health of

^b 'throughout.' E. V.

^c ἰγκυλιφάμιος.

HOMIL. our bodies is a great thing, but that of our souls is as much
XII. greater as the soul is better than the body. And not on this account only, but because our bodily nature follows whithersoever the Creator will lead it, and there is nothing to resist, but the soul being its own mistress, and possessing power over its acts, does not in all things obey God, unless it will to do so. For God will not make it beautiful and excellent, if it be reluctant and in a manner constrained by force, for this is not virtue at all; but He must persuade it to become so of its own will and choice. And so this cure is more difficult than the other; yet even this succeeded, and every kind of wickedness was banished. And as He re-ordered the bodies which He cured, not to health only, but to the highest vigour, so did He not merely deliver the souls from extremest wickedness, but brought them to the very summit of excellence. A publican became an Apostle, and a persecutor, blasphemer, and injurious, appeared as herald to the world, and the Magi became teachers of the Jews, and a thief was declared a citizen of Paradise, and a harlot shone forth by the greatness of her faith, and of the two women, of Canaan and Samaria, the latter who was another harlot, undertook to preach the Gospel to her countrymen, and having inclosed a whole city in her net^d, so brought them to Christ; while the former, by faith and perseverance, procured the expulsion of an evil spirit from her daughter's soul; and many others much worse than these were straightway numbered in the rank of disciples, and at once all the infirmities¹ of their bodies and diseases of their souls were transformed, and they were fashioned anew to health and exactest virtue. And of these, not two or three men, not five, or ten, or twenty, or an hundred only, but entire cities and nations, were very easily remodelled. Why should one speak of the wisdom of the commands, the excellency of the heavenly laws, the good ordering of the angelic polity? For such a life hath He proposed to us, such laws appointed for us, such a polity established, that those who put these things into practice, immediately become angels and like to
² al. 'we' God, as far as is in our power, even though they² may have been worse than all men.

^d *εἰσενέτασαν* from *εἰσῆναι*, 'a seine net.'

^e al. 'brought them out.'

[3.] The Evangelist therefore having brought together all these things, the marvels in our bodies, in our souls, in the elements¹ (of our faith), the commandments, those gifts^{JOHN I. 14.} ineffable and higher than the heavens, the laws, the polity,^{even-Christ} the persuasion, the future promises, His sufferings, uttered that voice so wonderful and full of exalted doctrine, saying, *We beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth.* For we admire Him not only on account of the miracles, but also by reason of the sufferings; as that He was nailed upon the Cross, that He was scourged, that He was buffeted, that He was spit upon, that He received blows on the cheek from those to whom He had done good. For even of those very things which seem to be shameful, it is proper to repeat the same expression, since He Himself called that action² "glory." For what then took³ place was (proof) not only of kindness and love, but also of unspeakable power. At that time death was abolished, the curse was loosed, devils were shamed and led in triumph and made a show of, and the handwriting of our sins was nailed to the Cross. And then, since these wonders were doing invisibly, others took place visibly, shewing that He was of a truth the Only-begotten Son of God, the Lord of all creation. For while yet that blessed Body hung upon the tree, the sun turned away his rays, the whole earth was troubled and became dark, the graves were opened, the ground quaked, and an innumerable multitude of dead leaped forth, and went into the city. And while the stones of His tomb were fastened upon the vault, and the seals yet upon them, the Dead arose, the Crucified, the nail-pierced One, and⁴ having filled His eleven disciples with His mighty⁵ power, He sent them to men throughout all the world, to be the common healers of all their kind⁶, to correct their way of living, to spread through every part of the earth the knowledge of their heavenly doctrines, to break down the tyranny of devils, to teach those great and ineffable blessings, to bring to us the glad tidings of the soul's immortality, and the eternal life of the body, and rewards which are beyond conception, and shall never have an end. These things then, and yet more than these, the blessed Evangelist having in mind, things which though he knew, he was not able to

HOMIL. write, because the world could not have contained them,
 XII.
 c. 21, 25. (for if all things *should be written every one, I suppose that even the world itself could not contain the books that should be written,*) reflecting therefore on all these, he cries out, *We beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth.*

It behoves therefore those who have been deemed worthy to see and to hear such things, and who have enjoyed so great a gift, to display also a life worthy of the doctrines, that they may enjoy also the good things which are (laid up) there. For our Lord Jesus Christ came, not only that we might behold His glory here, but also that which shall be. For
 c. 17, 24. therefore He saith, *I will that these¹ also be with Me where*
¹ οὕτως
 (καταίτων
 G. T.) *I am, that they may behold My glory.* Now if the glory here was so bright and splendid, what can one say of that (which shall be)? for it shall appear not on this corruptible earth, nor while we are in perishable bodies, but in a creation which is imperishable, and waxes not old, and with such brightness as it is not possible even to represent in words.
 2 al.
 'how' O² blessed, thrice blessed, yea many times so, they who are deemed worthy to be beholders of that glory! It is concerning this that the prophet says, *Let the unrighteous be taken*
 Is. 26,
 10. *away, that he behold not the glory of the Lord.* God
 LXX. grant that not one of us be taken away nor excluded ever from beholding it. For if we shall not hereafter enjoy it, then it is time to say of ourselves, *Good were it for us, if we had never been born.* For why do we live and breathe? What are we, if we fail of that spectacle, if no one grant us then to behold our Lord? If those who see not the light of the sun endure a life more bitter than any death, what is it likely that they who are deprived of that light must suffer? For in the one case the loss is confined to this one privation; but in the other it does not rest here, (though if this were the only thing to be dreaded, even then the degrees of punishment would not be equal, but one would be as much severer than the other, as that sun is incomparably superior to this,) but now we must look also for other vengeance; for he who beholds not that light must not only be led into darkness, but must be burned continually, and waste away, and gnash his teeth, and suffer ten thousand other dreadful

things. Let us then not permit ourselves by making this ^{JOHN} brief time a time of carelessness and remissness, to fall into ^{I. 14.} everlasting punishment, but let us watch and be sober, let us do all things, and make it all our business to attain to that felicity, and to keep far from that river of fire, which rushes with a loud roaring before the terrible judgment seat. For he who has once been cast in there, must remain for ever; there is no one to deliver him from his punishment, not father, not mother, not brother. And this the prophets themselves declare aloud; one saying, *Brother delivers not brother.* ^{Ps. 48, 7.} *Shall man deliver?* ^{LXX.} And Ezekiel has declared somewhat more than this, saying, *Though Noah, Daniel, and Job were* ^{Ez. 14,} *in it, they shall deliver neither sons nor daughters.* ^{16.} For one defence¹ only, that through works², is there, and he who is³ deprived of that cannot be saved by any other means. ^{170.} Re-
volving these things, then, and reflecting upon them continually, let us cleanse our life and make it lustrous, that we may see the Lord with boldness, and obtain the promised good things; through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Spirit, be glory for ever and ever. Amen.

¹ There are places where he allows the consequence of his good deeds. See that the prayers of others may avail on Statues, Hom. ii. §. 17. Tr. p. 46, a man in the Judgment, when they are and note d.

HOMILY XIII.

JOHN i. 15.

John beareth witness of Him, and crieth, saying, This is He of Whom I spake, saying, He that cometh after me is preferred before me, for He was before me.

Do we then run and labour in vain? Are we sowing upon the rocks? Does the seed fall without our knowing it by the way side, and among thorns? I am greatly troubled and fear, lest our husbandry be unprofitable; not¹ as though I shall be a loser as well as you, touching the reward of this labour. For it is not with those who teach as it is with husbandmen. Oftentimes the husbandman after his year's toil, his hard work and sweat, if the earth produce no suitable return for his pains, will be² able to find comfort for his labours from none else, but returns ashamed and downcast from his barn to his dwelling, his wife and children, unable to require of any man a reward for his lengthened toil. But in our case there is³ nothing like this. For even though the soil which we cultivate bring forth no fruit, if we have shewn all industry, the Lord of it and of us will not suffer us to depart with disappointed hopes, but will give us a recompense; for, says St. Paul, *Every man shall receive his own reward according to his own labour*, not according to the event of things. And that it is so, hearken: *And Thou*, he saith, *Son of man, testify unto this people, if they will hear, and if they will understand.* And Ezekiel says⁴, *If the watchman give warning what it behoves to flee from, and what to*

¹ al. 'no-thing'
² al. 'is'
³ al. 'shall be'
⁴ al. 'this may be learnt from Ezekiel'

choose, he hath delivered his own soul, although there be ^{JOHN I. 15.} none that will take heed. Yet although we have this strong ^{Ez. 3, 18.} consolation, and are confident of the recompense that shall ^{and 33,} be made us, still when we see that the work in you does not ^{9. not} go forward, our state is not better than the state of those ^{quoted} husbandmen who lament and mourn, who hide their faces ^{from} and are ashamed. This is the sympathy of a teacher, this ^{LXX.} is the natural care of a father. For Moses too, when it was in his power to have been delivered from the ingratitude of the Jews, and to have laid the more glorious foundation of another and far greater¹ people, (*Let Me alone*, said God, *that¹ al. 'in I may consume them², and make of thee a nation mightier^a far greater than this,*) because he was a holy man, the servant of God, ^{way'} and a friend³ very true and generous, he did not endure even ^{Ex. 32,} to hearken to this word, but chose rather to perish with ^{10.} those who had been once allotted to him, than without them ^{lit.} to be saved and be in greater honour. Such ought he to be ^{'wipe out'} who has the charge of souls. For it is a strange thing that ^{al. 'very much a servant'} any one who has weak children, will not be called the father of any others than those who are sprung from him, but that he who has had disciples placed in his hands should be continually changing one flock for another, that we should be catching at the charge now of these, then of those, then again of others⁴, having no real affection for any one. May ^{al. 'and we never have cause to suspect this of you. We trust that others again with these'} ye abound more in faith in our Lord Jesus Christ, and in love to one another and towards all men. And this we say as desiring that your zeal may be increased, and the excellence of your conversation⁵ farther advanced. For it is ^{5 πολυ-ετία} thus that you will be able to bring your understandings down to the very depth of the words set before us, if no ^{6 λήμνη,} film⁶ of wickedness darken the eyes of your intellect, and ^{al. λύμνη,} disturb its clear-sightedness and acuteness. ^{'defilement'}

What then is it which is set before⁷ us to-day? ^{al.} John ^{7 al.} bare witness of Him, and cried, saying, *This was He of⁷ said to' Whom I spake, He that cometh after me is preferred before me, for He was before me.* The Evangelist is very full in making frequent mention of John, and often bearing about his testimony. And this he does not without a reason, but very wisely; for all the Jews held the man in great admira-

HOMIL. XIII. tion, (even Josephus imputes the war to his death^a; and shews, that, on his account, what once was the mother city,

¹ al. 'raises,' is now no city at all^b, and continues¹ the words of his encomium to great length,) and therefore desiring by his means to make the Jews ashamed, he continually reminds them of the testimony of the forerunner. The other Evangelists make mention of the older prophets, and at each successive thing that took place respecting Him refer the hearer to them. Thus when the Child is born, they say, *Now all this was done, that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold, a virgin shall be with Child, and shall bring forth a Son*; and when He is plotted against and sought for every where so diligently, that even tender infancy is slaughtered by^c Herod, they bring in

Jeremy, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children; and again, when He comes up out of

Egypt, they mention² Hosea, saying, Out of Egypt have I called My Son; and this they do every where. But John providing testimony more clear and fresh, and uttering a voice more glorious than the others, brings continually forward not those only who had departed and were dead, but one also who was alive and present, who pointed Him out and baptized Him, him he continually introduces, not

desiring to gain credit for the master³ through the servant, but condescending to the infirmity of his hearers⁴. For as unless He had taken the form of a servant, He would not have been easily received, so had He not by the voice of a servant prepared the ears of his fellow-servants, the many (at any rate) of the Jews would not⁵ have received the Word.

[2.] But besides this, there was another great and wonderful provision. For because to speak any great words concerning himself, makes a man's witness to be suspected, and is often an obstacle to many hearers, another comes to testify of Him. And besides this, the many⁶ are in a

³ Morel. inserts 'hence, away with the thought'
⁴ al. 'of babes.'
⁵ al. 'would not so.'

⁶ al. because the many.'

^a No such passage is extant in Josephus. Probably the place alluded to is Antiq. b. xviii. c. 5. §. 2. where the destruction of the troops of Herod the tetrarch by Aretas is attributed to the death of John the Baptist.

^b Ben. 'the war through which the city of the Jews, which was once the mother city, is no city.'

^c Morel. και πάντα τα αὐτοῦ ὄντως ἀνέστη, ὡς και περι τῆς ἐκείνου ἡλικίας τῆς σφραττισμένης.

manner wont to run more readily to a voice which is more familiar and natural to them, as recognising it more than other voices; and therefore the Voice from heaven was uttered¹ once or twice, but that of John oftentimes and continually. For those² of the people who had surmounted the infirmity of their nature, and had been released from all the things of sense, could hear the Voice from heaven, and had no great need of that of man, but in all things obeyed³ that other, and were led by it; but they who yet moved below, and were wrapt in many veils, needed that meaner (voice.) In the same way John, because he had stripped himself in every way of the⁴ things of sense, needed no other instructors⁵, but was taught from heaven. *He that sent me, saith he, to baptize with water, the Same said unto me, Upon whom thou shalt see the Spirit of God descending, the same is He.* But the Jews who still were children, and could not as yet reach to that height, had a man for their teacher, a man who did not speak to them words of his own, but brought them a message from above.

What then saith he? *He beareth witness concerning Him, and crieth, saying.* What means that word *crieth*? Boldly, he means, and freely, without any reserve⁶, he proclaims. What does he proclaim? to what does he *bear witness*, and *cry*? *This is He of Whom I said, He that cometh after me is preferred before me; for He was before me.* The testimony is dark⁷, and contains besides much that is lowly. For he does not say, "This is the Son of God, the Only-begotten, the true Son; but what? *He that cometh after me, is preferred before me; for He was before me.* As the mother birds do not teach their young all at once how to fly, nor finish their teaching in a single day, but at first lead them forth so as to be just outside the nest, then after first allowing them to rest, set them again to flying⁸, and on the next day continue a flight much farther, and so gently, by little and little, bring them to the proper height; just so the blessed John did not immediately bring the Jews to high things, but taught them

¹ Morel. 'as obeying it in all things: being wrapt.'

but they who yet moved below, needed also many other (things,) because of their grovelling on the ground, and ² Morel. and MS. Savile reads *προσεν-
θαις τῇ πνεύματι πάλιν καὶ . . . πλείονα
ἐνέπνευσεν.*

JOHN
I. 15.

¹ γίγνεται
² al. those
therefore.

³ al. 'all
the.'
⁴ al. 'men
for inst.'
ch. 1, 33.

⁶ lit.
'shaded
over.'

HOMIL. for a while to fly up a little above the earth, saying, that
XIII. Christ was greater than he. And yet this, even this, was for

¹ al. 'make believe,' the time no small thing, to have been able to persuade¹ the hearers that one who had not yet appeared nor worked any wonders was greater than a man, (John, I mean,) so marvellous, so famous, to whom all ran, and whom they thought to be an angel. For a while therefore he laboured to establish this in the minds of his hearers, that He to Whom testimony was borne was greater than he who bore it; He that came after, than he that came before, He who had not yet appeared, than he that was manifest and famous. And observe how prudently he introduces his testimony; for he does not only point Him out when He has appeared, but even before He appears, proclaims Him. For the expression, *This is He of Whom I spake*, is the expression of one declaring this. As also Matthew says, that when all came to him, he said,

² Mat. 3, 11. and Luke 2, 16. *I indeed baptize you with water, but He that cometh after me is mightier than I, the latchet of Whose shoes I am not worthy to unloose.* Wherefore then even before His appearance did he this? In order that when He appeared, the testimony might readily be received, the minds of the hearers being already prepossessed by what was said concerning Him, and the mean external appearance not vitiating it³. For if without having heard any thing at all concerning

Him they had seen the Lord², and as they beheld Him had at the same time received the testimony of John's words, so wonderful and great, the meanness of His appearance⁴ would have straightway been an objection to the grandeur of the expressions. For Christ took on Him an appearance so mean and ordinary, that even Samaritan women, and harlots, and publicans, had confidence boldly to approach and

(3.) converse with Him. As therefore, I said, if they had at once heard these words and seen Himself, they might perhaps have mocked at the testimony of John; but now because even before Christ appeared, they had often heard and had been accustomed to⁵ what was said concerning Him, they were affected in the opposite way, not rejecting the instruction of the words by reason of the appearance of Him

³ al. 'Christ Himself.'
⁴ οὐκ ἠμύνετο
⁵ Ben. 'provoked (to curiosity) by'

¹ Some Mss. add, 'but being able to possess the souls of the many with much fearlessness.'

Who was witnessed of, but from their belief of what had JOHN I. 15.
been already told them, esteeming Him even more glorious.

The phrase, *that cometh after*, means, *that preacheth after me*, not *that was born after me*. And this Matthew glances at when he says¹, *After me cometh a man*, not speaking of¹ Mat. 3, 11. not verbally quoted. His birth from Mary, but of His coming to preach (the Gospel), for had he been speaking of the birth, he would not have said, *cometh*, but “is come;” since He was born when John spake this. What then means, *is before me*? Is more glorious, more honourable. “Do not,” he saith, “because I came preaching first, from this suppose that I am greater than He; I am much inferior, so much inferior that I am not worthy to be counted in the rank of a servant. This is the sense of *is before me*, which Matthew shewing in a different manner, saith², *The latchet of whose shoes I am not*² not found in Matt. Luke 3, 16. *worthy to unloose*. Again, that the phrase, *is before me*, does not refer to His coming into Being, is plain from the sequel; for had he meant to say this, what follows, *for He was before me*, would be superfluous. For who so dull and foolish as not to know that He who “was born before³” him “was before⁴” him? Or if the words refer to His subsistence⁵ before the ages, what is said is nothing else than that “He Who cometh after me came into being before me.” Besides, such a thing as this is unintelligible, and the cause is thrown in needlessly; for he ought to have said the contrary, if he had wished to declare this, “that He Who cometh after me was before me, since also He was born before me.” For one might with reason assign this, (the “being born before”) as the cause of “being before,” but not the “being before” as the cause of “being born.” While what we assert is very reasonable. Since you all at least know this, that they are always things uncertain, not things evident, that require their causes to be assigned. Now if the argument related to the production of substance⁶, it could not have been uncertain⁶ οὐκ ἠνέκα that he who “was born” first must needs “be” first; but because he is speaking concerning honour, he with reason explains what seems to be a difficulty. For many might well enquire, whence and on what pretext He Who came after, became before, that is, appeared with greater honour; in reply to this question therefore, he immediately assigns the

HOMIL. reason; and the reason is, His BEING first. He does not
 XIII. say, that "by some kind of advancement he cast me who
 had been first behind him, and so became before me," but
 that *He was before me*, even though He arrives after me.

¹ al. 'the
 refer-
 ence is' But how, says one, if the Evangelist refers¹ to His mani-
 festation to men, and to the glory which was to attend Him
 from them, does he speak of what was not yet accomplished,
 as having already taken place? for he does not say, 'shall
 be,' but *was*. Because this is a custom among the prophets
 of old, to speak of the future as of the past. Thus Isaiah
 speaking of His slaughter, does not say, "He shall be led
 (which would have denoted futurity) as a sheep to the

Is. 53, 7. slaughter;" but *He was led as a sheep to the slaughter*; yet
 He was not yet Incarnate, but the Prophet speaks of what
 should be as if it had come to pass. So David, pointing to
 the Crucifixion, said not, "They shall pierce My hands and
 My feet," but *They pierced My hands and My feet, and*
 Ps. 22, 16. 18. *parted My garments among them, and cast lots upon My*
vesture; and discoursing of the traitor as yet unborn, he

Ps. 41, 9. *says, He which did eat of My bread, hath lifted up² his*
² al. 'has
 magni-
 fied' *heel against Me*; and of the circumstances of the Crucifixion,
They gave Me gall for meat, and in My thirst they gave Me
 Ps. 69, 21. *vinegar to drink*.

[4.] Do you desire that we adduce more examples, or do
 these suffice? For my part, I think they do; for if we have
³ al. 'not
 much
 ground' not dug over the ground in all its extent³, we have at least
 dug down to its bottom; and this last kind of work is not
 less laborious than the former; and we fear lest by straining
 your attention immoderately we cause you to fall back.

Let us then give to our discourse a becoming conclusion.
 And what conclusion is becoming? A suitable giving of
 glory to God; and that is suitable which is given, not by
 words only, but much more by actions. For He saith, *Let*
 Mat. 5, 16. *your light so shine before men, that they may see your good*
works, and glorify your Father Which is in Heaven. Now
 nothing is more full of light, than a most excellent con-
 versation. As one of the wise men has said, *The paths of*
 Prov. 4, 18. LXX. *the just shine like the light*; and they shine not for them
 alone who kindle the flame by their works, and are guides in
 the way of righteousness, but also for those who are their

neighbours. Let us then pour oil into these lamps, that the flame become higher¹, that rich light appear. For not only ^{JOHN I. 15.} has this oil great strength now, but even when sacrifices ^{al.} were at their height², it was far more acceptable than they ^{more} could be. *I will have mercy*³, He saith, *and not sacrifice.* ^{soaring'} And with good reason; for that is a lifeless altar, this a ^{lit.} living; and all that is laid on that altar becomes the food of ^{flou-} fire, and ends in dust, and it is poured forth as ashes, and ^{rished'} ^{Mat. 12,} the smoke of it is dissolved into the substance of the air; ^{7.} but here there is nothing like this, the fruits which it bears ^{Hosea} are different. As the words of Paul declare; for in describing ^{6, 6.} the treasures of kindness to the poor laid up by the Corinthians, he writes, *For the administration of this service not* ^{2 Cor.} *only supplieth the want of the saints, but is abundant also* ^{9, 12.} *by many thanksgivings unto God.* And again; *Whiles they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you.* Dost thou behold it³ resolving itself into thanksgiving ^{3 the} and praise of God, and continual prayers of those who have ^{'service'} been benefited, and more fervent charity? Let us then ^{Λειτουργία} sacrifice, beloved, let us sacrifice every day upon these altars. For this sacrifice is greater than prayer and fasting, and many things beside, if only it come from honest gain, and honest toils, and be pure from all covetousness, and rapine, and violence. For God accepts such⁴ offerings as these, ^{al.'only} but the others He turns away from and hates; He will not ^{such'} be honoured out of other men's calamities, such sacrifice is unclean and profane, and would rather anger God than appease Him. So that we must use all carefulness, that we do not, in the place of service, insult Him Whom we would honour. For if Cain for making a second-rate offering^b, having done no other wrong, suffered extreme punishment, how shall not we when we offer any thing gained by rapine and covetousness, suffer yet more severely. It is for this that God has shewn to us the pattern⁵ of this command-^{5 ὁμοει-} ment, that we might have mercy, not be severe to our

^a ἔλαιον. St. Chrysostom plays on the word, which was pronounced nearly as ἔλαιον, 'oil.' Thus on 2 Tim. 2, 25. Hom. vi. Tr. p. 223.

^b ἐν δευτερίῳ προσευχάων. St. Chrys. implies, that the offering of Cain was not of his best.

HOMIL. fellow-servants; but he who takes what belongs to one and
XIII. gives it to another, hath not shewn mercy, but inflicted hurt, and done an extreme injustice. As then a stone cannot yield oil, so neither can cruelty produce humanity; for alms when it has such a root as this is alms^h no longer. Therefore I exhort that we look not to this only, that we give to those that need, but also that we give not from other men's plunder. *When one prayeth, and another curseth, whose voice will the Lord hear?* If we guide ourselves thus strictly, we shall be able by the grace of God to obtain much loving-kindness and mercy and pardon for what we have done amiss during all this long time, and to escape the river of fire; from which may it come to pass that we be all delivered, andⁱ ascend to the Kingdom of Heaven, through the grace and loving-kindness of our Lord Jesus Christ, to Whom, with the Father and the Holy Ghost, be glory for ever and ever. Amen.

Eccclus.
34, 24.

^h ἐλεημοσύνη, (lit. 'mercifulness,')
 whence our *alms*.

ⁱ Morel. 'sit down in the heavenly
 bride-chamber.'

H O M I L Y X I V .

JOHN i. 16.

And of His fulness have all we received, and grace for grace.

I SAID the other day, that John, to resolve the doubts of those who should question with themselves how the Lord, though He came after to the preaching, became before and more glorious than he, added, *for He was before me*. And this is indeed one reason. But not content with this, he adds again a second, which now he declares. What is it? *And of His fulness*, says he, *have all we received, and grace for grace*. With these again he mentions another. What is this? That

VER. 17. *The law was given by Moses, but grace and truth came by Jesus Christ.*

And what means that, saith he, *Of His fulness have all we received?* for to this we must for a while direct our discourse. He possesseth not, says he, the gift by participation¹, but is, μὴ ἐκ
ἐαυτοῦ Himself the very Fountain and very Root of all good, very Life, and very Light, and very Truth, not retaining within Himself the riches of His good things, but overflowing with them unto all others, and after the overflowing remaining full, in nothing diminished by supplying others, but streaming ever forth, and imparting to others a share of these blessings, He remains in sameness of perfection. What I possess is by participation, (for I received it from another,) and is a small portion of the whole, as it were a poor² rain² αἰὲν ὀλίγη drop compared with the untold abyss or the boundless sea; 'little' or rather not even can this instance fully express what we

HOMIL. attempt to say, for if you take a drop from the sea, you have
 XIV. lessened the sea itself¹, though the diminution be imper-
¹ or, ceptible. But of that Fountain we cannot say this; how
 'just so much' much soever a man draw, It continues undiminished. We
 therefore must needs proceed to another instance, a weak one
 also, and not able to establish what we seek, but which guides
 us better than the former one to the thought now proposed
 to us.

Let us suppose that there is a fountain of fire; that from
 that fountain ten thousand lamps are kindled, twice as many,
 thrice as many, oftentimes as many; does not the fire remain
 at the same degree of fulness even after its imparting of its
 virtue to such numbers? It is plain to every man that it
 does. Now if in the case of bodies which are made up
 of parts, and are diminished by abstraction, one has been
 found of such a nature, that after supplying to others some-
 thing from itself it sustains no loss, much more will this take
 place with that incorporeal and uncompounded Power. If
 in the instance given, that which is communicated is sub-
 stance and body, is divided yet does not suffer division,
 when our discourse is concerning an energy, and an energy
 too of an incorporeal substance, it is much more probable
 that this will undergo nothing of the sort. And therefore
 John said, *Of His fulness have all we received*, and joins
 his own testimony to that of the Baptist; for the expression,
Of His fulness have we all received, belongs not to the fore-
 runner but to the disciple; and its meaning is something like
 this: "Think not," he says, "that we, who long time com-
 panied with Him, and partook of His food² and table, bear
 witness through favour, since even John, who did not even
 know Him before, who had never even been with Him, but
 merely saw Him in company with others when he was bap-
 tizing, cried out, *He was before me*, having from that source³
 received all; and all we the twelve, the three hundred, the
 three thousand, the five thousand, the many myriads of
 Jews, all the fulness of the faithful who then were, and
 now are, and hereafter shall be, have *received of His fulness*.
 What have we received? *grace for grace*, saith he. What
 grace, for what? For the old, the new. For there was
 Phil. 3, a righteousness, and again a righteousness, (*Touching the*
 6.

² lit.
 'salt'

³ or,
 'sight,'
saith he

righteousness which is in the law, saith Paul, blameless.) ^{JOHN I. 17.} There was a faith, there is a faith. (*From faith to faith.*) There ^{Rom. 1,} was an adoption, there is an adoption. (*To whom pertaineth* ^{17.} *the adoption.*) There was a glory, there is a glory. (*For if* ^{Rom. 9,} *that which was done away was glorious, much more that* ^{2 Cor. 3, 11.} *which remaineth is glorious.*) There was a law, and there is ^{Rom. 8,} a law. (*For the law of the Spirit of life hath made me free.*) ^{2.} There was a service, and there is a service. (*To whom per-* ^{Rom. 9,} *taineth the service:* and again; *Serving God in the Spirit.*) ^{Phil. 3,} There was a covenant, and there is a covenant. (*I will make* ^{Jer. 31,} *with you* ^{31.} ^{1 in Orig.} *a new covenant, not according to the covenant* ^{the house of} *which I made with your* ^{Israel} ^{and} *fathers.*) There was a sanctifica- ^{Judah,} tion, and there is a sanctification: there was a baptism, and there is a Baptism: there was a sacrifice, and there is a ^{2 in Orig.} Sacrifice: there was a temple, and there is a temple: there ^{their} was a circumcision, and there is a circumcision; and so too there was a *grace*, and there is a *grace*. But the words in the first case are used as types, in the second as realities, preserving a sameness of sound, though not of sense. So in patterns and figures, the shape of a man scratched with white lines ^{3 al.} upon a black ground is called a man as well as ^{with} that which has received the correct colouring; and in the ^{black on} case of statues, the figure whether formed of gold or of ^{white} plaster, is alike called a statue, though in the one case as a ^{colours,} model, in the other as a reality.

[2.] Do not then, because the same words are used, suppose that the things are identical, nor yet diverse either; for in that they were models they did not differ from the truth; but in that they merely preserved the outline, they were less than the truth. What is the difference in all these instances? Will you that we take in hand and proceed to examine one or two of the cases mentioned? thus the rest will be plain to you; and we shall see that the first were lessons for children, the last for high-minded full-grown men; that the first laws were made as for mortals, the latter as for angels.

Whence then shall we begin? From the sonship itself? What then is the distinction between the first and second? The first is the honour of a name, in the second the thing goes with it. Of the first the Prophet says, *I have said, Ye* ^{Ps. 82, 6.} *are Gods, and all of you are children of the Most High;*

HOMIL.
XIV. but of the latter, that they *were born of God*. How, and in what way? By the washing of regeneration, and renewing of the Holy Ghost. For they, even after they had received the title of sons, retained the spirit of slavery, (for while they remained slaves they were honoured with this appellation,) but we being made free, received the honour, not in name, but in deed. And this Paul has declared and said, *For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father*. For having been born again¹, and, as one may say, thoroughly remade², we so are called "sons." And if one consider the character of the holiness, what the first was and what the second, he will find there also great³ difference. They, when they did not worship idols, nor commit fornication or adultery, were called by this name; but we become holy, not by refraining from these vices merely, but by acquiring things greater. And this gift we obtain first by means of the coming upon us of the Holy Ghost; and next, by a rule of life far more comprehensive² than that of the Jews. To prove that these words are not mere boasting, hear what He saith to them, "Ye shall not use divination^c, nor make purification of your children, for ye are a holy people." So that holiness with them consisted in being free from the customs of idolatry; but it is not so with us. *That she may be holy*, saith Paul, *in body and in spirit. Follow peace, and holiness, without which no man shall see the Lord*: and, *Perfecting holiness in the fear of God*. For the word *holy* has not force to give the same meaning in every case to which it is applied; since God is called *Holy*, though not as we are. What, for instance, does the Prophet say, when he heard that cry raised³ by the flying Seraphim? *Woe is me! because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*; though he was holy and clean; but if we be compared with the holiness which is above, we are unclean. Angels are holy, Archangels are holy, the Cherubim and Seraphim themselves are holy, but of this holiness again there is a double difference; that is, in relation to us, and to

Rom. 8,
15.

¹ or,
'from
above'

² *μειζότερον ἁγιασμοῦ*

Perhaps
from
Deut.
18, 10.

1 Cor.
7, 34.
Heb. 12,
14.
2 Cor.
7, 1.

³ al.
'sung'
Is. 6, 5.

² *ἀνασχευόμενοι*, made up of fresh elements. leian. Savile reads *ὁ πολλῶν*.

^c Or, 'purify yourselves,' *καθαρίσατε*.

^b So Morel. Ben. and Ms. in Bod-

the higher powers^d. We might proceed to all the other points, but then the discussion would become too long, and its extent too great. We will therefore desist from proceeding farther, and leave it to you to take in hand the rest, for it is in your power at home to put these things together, and examine their difference, and in the same way to go over what remains. *Give*, saith one, *a starting-place to the wise, and he becometh wiser*. The beginning is from us, but the end will be from you. We must now resume the connection.

After having said, *Of His fulness have all we received*, he adds, *and grace for grace*. For by grace the Jews were saved; *I chose you*, saith God, *not because you were many in number, but because of your fathers*. If now they were chosen by God not for their own good deeds¹, it is manifest that by grace they obtained this honour. And we too all are saved by grace, but not in like manner; not for the same objects, but for objects much greater and higher. The grace then that is with us is not like theirs. For not only was pardon of sins given to us, (since this we have in common with them, for all have sinned,) but righteousness also, and sanctification, and sonship, and the gift of the Spirit far more glorious² and more abundant. By this grace we have become the beloved of God, no longer as servants, but as sons and friends. Wherefore he saith, *grace for grace*. Since even the things of the law were of grace, and the very fact of man³ being created from nothing, (for we did not receive this as a recompense for past good deeds, how could we, when we even were not? but from God Who is ever the first to bestow His benefits,) and not only that we were created from nothing, but that when created, we straightway learned what we must and what we must not do, and that we received this law in our very nature, and that our Creator entrusted to us the impartial rule of conscience, these, I say, are proofs of the greatest grace and unspeakable loving-kindness. And the recovery of this law after it had become corrupt, by means of the written (Law), this too was the work of grace. For what might have been expected to

^d Morel. and Ms. in Bodleian read holiness, and surpassing, as in comparison with us, so also with the powers (Holiness) of God is greater than their which are above us.

HOMIL. follow was, that they who falsified¹ the law once given
 XIV. should suffer correction and punishments; but what actually
 took place was not this, but, on the contrary, an amending of
 our nature, and pardon, not of debt, but given through mercy
 and grace. For to shew that it was of grace and mercy, hear
 Ps. 103, what David saith; *The Lord executeth righteousness and*
 6. 7. *judgment for all that are oppressed; He made known His*
ways unto Moses, His acts unto the children of Israel: and
 Ps. 25, 8. *again; Good and upright is the Lord, therefore will He*
give laws to them that are in the way.

[3.] Therefore that men received the law was of pity,
 mercies, and grace; and for this reason he saith, *Grace for*
² al. 'clearly', *grace.* But striving yet more fervently² to (express) the
 greatness of the gifts, he goes on to say,

Ver. 17. *The law was given by Moses, but grace and truth*
came by Jesus Christ.

See ye how gently, by a single word and by little and
 little, both John the Baptist and John the Disciple lead up
 their hearers to the highest knowledge, having first exercised
 them in humbler things? The former having compared to
 himself Him Who is incomparably superior to all, thus after-
 wards shews His superiority, by saying, *is become before*
me, and then adding the words, *was before me*: while the
 latter has done much more than he, though too little for the
 worthiness of the Only-Begotten, for he makes the com-
 parison, not with John, but with one revered by the Jews
 more than John, with Moses. *For the law*, saith he, *was*
given by Moses, but grace and truth came by Jesus Christ.

Observe his wisdom. He makes enquiry not concerning
 the person, but the things; for these being proved, it was
 probable that even the senseless would of necessity receive
 from them a much higher judgment and notion respecting
 Christ. For when facts bear witness, which cannot be
³ al. 'ac- suspected³ of doing so either from favour to any, or from
 cused' malice, they afford a means of judging which cannot be
 doubted even by the senseless; for they remain to open view
 just as their actors may have arranged them, and therefore
 their evidence is the least liable to suspicion of any. And
 see how he makes the comparison easy even to the weaker
 sort; for he does not prove the superiority by argument, but

points out the difference by the bare words, opposing *grace* JOHN I. 17. and *truth* to *law*, and *came* to *was given*. Between each of these there is a great difference; for one, *was given*, belongs to something ministered, when one has received from another, and given to whom he was commanded to give; but the other, *grace and truth came*, befits a king forgiving all offences, with authority, and himself furnishing the gift. Wherefore He said, *Thy sins be forgiven thee*; and again; Matt. 9, 2. ibid. v.6. *But that ye may know that the Son of Man hath power on earth to forgive sins, (He saith to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.*

Seest¹ thou how *grace* cometh by Him? look also to *truth*.¹ al. 'see' His *grace* the instance just mentioned, and what happened in the case of the thief, and the gift of Baptism, and the grace of the Spirit given by Him² declare, and many other things. But His *truth* we shall more clearly know, if we understand the types. For the types like patterns anticipated and sketched beforehand the dispensations³ which should² sin-
equine be accomplished under the new covenant, and Christ came and fulfilled them. Let us now consider the types in few words, for we cannot at the present time go through all that relates to them; but when you have learned some points from those (instances) which I shall set before you³, you³ al. will know the others also. 'having from a few learned the whole' Exod. 12, 3.

Will you then that we begin with the Passion itself? What then saith the type? "Take ye a lamb for an house, and kill it, and do as he commanded and ordained." But it is not so with Christ. He doth not command this to be done, but Himself becomes It⁴, by offering Himself a Sacrifice and Oblation to His Father. 4. αὐτός αὐτὸς ὁ ἑαυτοῦ

[4.] See how the type was *given by Moses*, but the *Truth came by Jesus Christ*. γίγνεται

Again, when the Amalekites warred in Mount Sinai, the hands of Moses were supported, being stayed up by Aaron and Hur standing on either side of him; but when Christ came, He of Himself stretched forth His Hands upon the Cross. Hast thou observed how the type *was given*, but the *Truth came*? Exod. 17, 12.

¹ Morel, and MS. in Bodleian, read, 'and the adoption through the Spirit, given to us.'

HOMIL. Again, the Law said, *Cursed is every one that continueth*
 XIV. *not in all things that are written in this book.* But what
 Deut. saith grace? *Come unto Me, all ye that labour and are*
 LXX. *heavy laden, and I will give you rest; and Paul, Christ hath*
 Mat. 11, *redeemed us from the curse of the law, being made a curse*
 28. *for us.*
 Gal. 3, 13.

Since then we have enjoyed such *grace* and *truth*, I exhort you that we be not more slothful by reason of the greatness of the gift; for the greater the honour of which we have been deemed worthy, the greater our debt of excellence; for one who has received but small benefits, even though he makes
 1 al. 'so great' but small returns, does not deserve the same¹ condemnation; but he who has been raised to the highest summit of honour, and yet manifests grovelling and mean dispositions, will be worthy of much greater punishment. May I never have to suspect this of you. For we trust in the Lord that you have winged your souls for heaven, that you have removed from earth, that being in the world ye handle not the things of the world; yet though so persuaded, we do not cease thus continually to exhort you. In the games of the heathen, they whom all the spectators encourage are not those who have fallen and lie supine, but those who are exerting themselves and running still; of the others, (since they would be doing what would be of no use², and would
 2 al. 'senseless' not be able to raise up by their encouragements men once for all severed from victory,) they cease to take any notice. But in this case some good may be expected, not only of you who are sober, but even of those who have fallen, if they would but be converted. Wherefore we use every means, exhorting, reproving, encouraging, praising, in order that we may bring about your salvation. Be not then offended by our continual admonishing concerning the Christian conversation, for the words are not the words of one accusing you of sloth, but of one who has very excellent hopes respecting you. And not to you alone, but to ourselves who speak them, are these words said, yea, and shall be said, for we too need the same teaching; so though they be spoken by us, yet nothing hinders their being spoken to us, (for the Word, when it finds a man in fault, amends him, when clear and free, sets him as far off from it as possible,) and

we ourselves are not pure from transgressions. The course of JOHN healing is the same for all, the medicines are set forth for 1. 17. all, only the application is not the same, but is made according to the choice of those who use the medicines; for one who will handle the remedy as he ought, gains some benefit from the application, while he who does not place it upon the wound, makes the evil greater, and brings it to the most painful end. Let us then not fret when we are being healed, but much rather rejoice, even though the system of discipline bring bitter pains, for hereafter it will shew to us fruit sweeter than any. Let us then do all to this end, that we may depart to that world¹, cleared of the¹ visions. wounds and strokes which the teeth of sin make in the soul, so that having become worthy to behold the countenance of Christ, we may be delivered in that day, not to the avenging and cruel powers, but to those who are able to bring us to that inheritance of the heavens which is prepared for them that love Him; to which may it come to pass that we all attain, through the grace and loving-kindness of our Lord Jesus Christ, to Whom be glory and dominion for ever and ever. Amen.

HOMILY XV.

JOHN i. 18.

No man hath seen God at any time; the Only-begotten Son, which is in the bosom of the Father, He hath declared Him.

GOD will not have us listen to the words and sentences contained in the Scriptures carelessly, but with much attention. This is why the blessed David hath prefixed in many places to his Psalms the title “for understanding^a,” and hath said, *Open Thou mine eyes, that I may behold wondrous things out of Thy Law*. And after him his son again shews that we ought to *seek out wisdom as silver^b, and to make merchandize of her rather than of gold*. And the Lord when He exhorts the Jews to *search the Scriptures*, the more urges us to the enquiry, for He would not thus have spoken if it were possible to comprehend them immediately at the first reading. No one would ever search for what is obvious and at hand, but for that which is wrapt in shadow, and which must be found after much enquiry; and so to arouse us to the search He calls them *hidden treasure*. These words are said to us that we may not apply ourselves to the words of the Scriptures carelessly or in a chance way, but with great exactness. For if any one listen to what is said in them without enquiring into the meaning, and receive all so as it is spoken, according to the letter, he will suppose many unseemly things of God, will admit of Him that He is

Ps. 32,
42. &c.
Ps. 119,
18.
Prov. 2,
4. and
3, 14.
[par-
tially
quoted].
John 5,
39.

Prov. 2,
4.
Mat. 13,
44.

^a *לְדַעַת מַשְׁכִּיל* Maschil, *eruditus*, intellectus, et ut Hieron. reddit, *eruditio*, aliqui, *erudiens*, vel *intellectum præstans*. Lorin. in tit. Ps. 31. (32.)

^b Some Mss. read ‘silver, and search for it as treasure; He would not have said *Search* &c.’

a man, that He is made of brass, is wrathful, is furious, and many opinions yet worse than these. But if he fully learn ^{JOHN I. 18.} the sense that lies beneath, he will be freed from all this ^{Rev. 1, 15.} unseemliness. The very text which now lies before us says, that God has a bosom, a thing proper to bodily substances, yet no one is so insane as to imagine, that He Who is without body is a body. In order then that we may properly interpret the entire passage according to its spiritual meaning, let us search it through from its beginning.

No man hath seen God at any time. By what connection of thought does the Apostle come to say this? After shewing the exceeding greatness of the gifts of Christ, and the infinite difference between them and those ministered by Moses, he would add the reasonable cause of the difference. Moses, as being a servant, was minister of lower things, but Christ being Lord and King, and the King's Son, brought to us things far greater, being ever with the Father, and beholding Him continually; wherefore He saith, *No man hath seen God at any time.* What then shall we answer to the most mighty of voice, Esaias, when he says, *I saw the Lord* ^{Is. 6, 1,} *sitting upon a throne high and lifted up;* and to John himself testifying of Him, that *he said these things when he* ^{ch. 12,} *had seen His glory?* What also to Ezekiel? for he too ^{41.} beheld Him sitting above the Cherubim. What to Daniel? ^{Ezek. 1,} for he too saith, *The Ancient of days did sit.* What to ^{and 10.} Moses himself, saying, *Shew me Thy glory, that I may see Thee so as to know Thee.* And Jacob took his name from ^{9.} this very thing, being called *Israel*; for Israel is "one that ^{Ex. 33,} sees God²." And others have seen Him. How then saith ^{13.} John, *No man hath seen God at any time?* It is to declare, ^[partly from LXX.] that all these were instances of (His) condescension, not ^{1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 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HOMIL. to appear in very flesh, He prepared them from old time to
XV. behold the substance of God, as far as it was possible for them to see It; but what God really is, not only have not the prophets seen, but not even angels nor archangels. If you ask them, you shall not hear them answering any thing concerning His Essence, but sending up¹, *Glory to God in the highest, on earth peace, good will towards men.* If you desire to learn something from Cherubim or Seraphim, you shall hear the mystic song of His Holiness, and that
¹ al. 'only singing', Luke 2, 14.
² Is. 6, 3. "heaven and earth are full of His glory²." If you enquire of the higher powers, you shall but find³ that their one work is the praise of God. *Praise ye Him*, saith David, *all His hosts.* But the Son only beholds Him, and the Holy Ghost. How can any created nature even see the Uncreated? If we are absolutely unable clearly to discern any incorporeal power whatsoever, even though created, as has been often proved in the case of angels, much less can we discern the Essence which is incorporeal and uncreated. Wherefore Paul saith, *Whom no man hath seen, nor can see.* Does then this special attribute⁴ belong to the Father only, not to the Son? Away with the thought. It belongs also to the Son; and to shew that it does so, hear Paul declaring this point, and saying, that He *is the Image of the invisible God.* Now if He be the Image of the Invisible, He must be invisible Himself, for otherwise He would not be an *image.* And wonder not that Paul saith in another place, *God was manifested in the Flesh*; because the manifestation⁵ took place by means of the flesh, not according to (His) Essence. Besides, Paul shews that He is invisible, not only to men, but also to the powers above, for after saying, *was manifested in the Flesh*, he adds, *was seen of angels.*

[2.] So that even to angels He then became visible, when He put on the Flesh; but before that time they did not so behold Him, because even to them His Essence was invisible.

Mat. 18, "How then," asks some one, "did Christ say, *Despise not one of these little ones, for I tell you, that their angels do always behold the face of My Father Which is in heaven?* Hath then
10.

⁵ al. therefore saith (Paul), *Who was manifested in the Flesh*, for the manifestation, &c.

God a face, and is He bounded by the heavens?" Who so ^{JOHN} mad as to assert this? What then is the meaning of the words? ^{I. 18.}
 As when He saith, *Blessed are the pure in heart, for they shall* ^{Matt. 5,}
see God, He means that intellectual vision which is possible ^{8.}
 to us, and the having God in the thoughts; so in the case of
 angels, we must understand ¹ that by reason of their pure ^{al.}
 and sleepless ² nature they do nothing else, but always image ^{'many}
 to themselves God. And therefore Christ saith, that *No man* ^{say,}
knoweth the Father, save the Son. What then, are we all in ^{ignorance?}
 ignorance? God forbid; but none knoweth Him as the Son ^{Mat. 10,}
 knoweth Him. As then many ³ have seen Him in the mode ^{al.}
 of vision permitted to them, but no one has beheld His ^{'many}
 Essence, so many of us know God, but what His substance ^{pro-}
 can be none knoweth, save only He that was begotten of ^{phets'}
 Him. For by "knowledge" He here means an exact idea
 and comprehension, such as the Father hath of the Son.
As the Father knoweth Me, even so know I the Father. ^{c. 10, 15.}

Observe, therefore, with what fulness ⁴ the Evangelist ^{speaks;}
 speaks; for having said that *no man hath seen God at any* ^{time,}
time, he does not go on to say, "that the Son who hath seen, ^{'exact-}
 hath declared Him," but adds something beyond "seeing"
 by the words, *Who is in the bosom of the Father;* because,
 "to dwell ⁵ in the bosom" is far more than "to see." For he ^{indis-}
 that merely "seeth" hath not an in every way exact know- ^{ledge}
 ledge of the object, but he that "dwelleth in the bosom" can
 be ignorant of nothing. Now lest when thou hearest that
none knoweth the Father, save the Son, thou shouldest assert
 that although He knoweth the Father more than all, yet He
 knoweth not how great He is, the Evangelist says that He
 dwells in the bosom of the Father; and Christ Himself
 declares, that He knoweth Him as much as the Father
 knoweth the Son. Ask therefore the gainsayer, "Tell me,
 doth the Father know the Son? And if he be not mad, he
 will certainly answer, "Yes." Then ask again; "Doth He
 see and know Him with exact vision and knowledge? Doth
 He know clearly what He Is?" He will certainly confess
 this also. From this next collect the exact comprehension
 the Son has of the Father. For He saith, *As the Father* ^{c. 10, 15.}
knoweth Me, even so know I the Father; and in another
 place, *Not that any man hath seen the Father, save He* ^{c. 6, 46.}

HOMIL. XV. *Which is of God.* Wherefore, as I said, the Evangelist mentions "the bosom," to shew all this to us by that one word; that great is the affinity and nearness of the Essence, that the knowledge is nowise different, that the power is equal. For the Father would not have in His bosom one of another essence, nor would He have dared, had He been one amongst many servants, to live¹ in the bosom of his Lord, for this belongs only to a true Son, to one Who has¹ much confidence towards His Father, and Who is in nothing inferior to Him.

Wouldest thou learn also His eternity? Hear what Moses saith concerning the Father. When he asked what he was commanded to answer should the Jews enquire of him, "Who it was that had sent him," he heard these words: **Exod. 3, 14.** *Say, I AM hath sent me,* Now the expression, *I AM*, is significative of Being ever, and Being without beginning, of Being really and absolutely. And this also the expression, *Was in the beginning*, declares, being indicative of Being ever; so that John uses this word to shew that the Son Is

² ἀνάχωνται
καὶ
ἀϊδίως from everlasting to everlasting¹ in the bosom of the Father. For that you may not from the sameness of name, suppose that He is some one of those who are made sons by grace, first, the article is added, distinguishing Him from those by grace. But if this does not content you, if you still look earthwards, hear a name more absolute than this, *Only-begotten*. If even after this you still look below, "I will not refuse," says he, (St. John,) "to apply to God a term belonging to man, I mean the word *bosom*, only suspect nothing degrading." Dost thou see the loving-kindness and carefulness of the Lord? God applies² to Himself unworthy expressions, that even so thou mayest see through them, and have some great and lofty thought of Him; and dost thou tarry below? For tell me, wherefore is that gross and carnal word "bosom" employed in this place? Is it that we may suppose God to be a body? Away, he by no means saith so. Why then is it spoken? for if by it neither the genuineness of the Son is established, nor that God is not a

¹ ἐρηρίσται, al. ἐρηρίσται, versari.

² lit. 'He Who Is.' Another reading of the passage is, 'if he were asked . . .

and should answer, he is bidden to say that &c.'

¹ al. 'allows to be applied.'

body, the word, because it serves no purpose, is superfluously thrown in. Why then is it spoken? For I shall not desist from asking thee this question. Is it not very plain, that it is for no other reason but that by it we might understand the genuineness of the Only-Begotten, and His Coeternity with the Father?

He hath declared Him, saith John. What hath He declared? That *no man hath seen God at any time?* That *God is one?* But this all the other prophets testify, and Moses continually¹ exclaims, *The Lord thy God is One*¹ *Lord*; and Esaias, *Before Me there was no God formed,* *neither shall there be after Me.* What more then have we learned from the Son Which is in the bosom of the Father? What from the Only-Begotten? In the first place, these very words were uttered by His working; in the next place, we have received a teaching that is far clearer, and learned that *God is a Spirit, and they that worship Him must worship Him in spirit and in truth*; and again, that it is impossible to see God; that *no man knoweth Him, save the Son*; that He is the Father of the true and Only-Begotten; and all other things that are told us of Him. But the word *hath declared*² shews the plainer and clearer teaching which He gave not to the Jews only but to all the world, and established. To the prophets not even all the Jews gave heed, but to the Only-begotten Son of God all the world yielded and obeyed. So the "declaration" in this place shews the greater clearness of His teaching, and therefore also He is called *Word*, and *Angel*³ of great counsel^k.

Since then we have been vouchsafed a larger and more perfect teaching, God having no longer spoken by the prophets, but *having in these last days spoken to us by His Son*, let us shew forth a conversation far higher than theirs, and suitable to the honour bestowed on us. Strange would it be that He should have so far lowered Himself, as to choose to speak to us no longer by His servants, but by His own mouth, and yet we should shew forth nothing more than those of old. They had Moses for their teacher, we, Moses' Lord. Let us then exhibit a heavenly wisdom worthy of this honour, and let us have nothing to do with

JOHN
1. 18.

καὶ πάλιν
Deut. 6,
Is. 43,
10.

ch. 4, 24.

Mat. 11,
27.

ἐκ γὰρ
αὐτοῦ

³ or,
' Mes-
senger'

Heb. 1,
1.

φιλο-
σοφίαν

^k *μὴ γέλως βουλῆς ἀγγέλου.* The LXX version of the titles of Christ, Isa. 9, 6.

HOMIL. earth. It was for this that He brought His teaching from
XV. heaven above, that He might remove our thoughts thither, that we might be imitators of our Teacher according to our power. But how may we become imitators of Christ? By acting in every thing for the common good, and not merely seeking our own. *For even Christ, saith Paul, pleased not*
Rom. *Himself, but as it is written, The reproaches of them that*
15, 3. *reproached Thee fell on Me.* Let no one therefore seek his
Ps. 69, 9. own. In truth, a man (really) seeks his own good when he looks to that of his neighbour. What is their good is ours; we are one body, and parts and limbs one of another. Let us not then be as though we were rent asunder. Let no one say, "such a person is no friend of mine, nor relation, nor neighbour, I have nought to do with him, how shall I approach, how address him?" Though he be neither relation nor friend, yet he is a man, who shares the same nature with thee, owns the same Lord, is thy fellow servant, and fellow sojourner¹, for he is born in the same world. And if besides he partakes of the same faith, behold he hath also become a member of thee: for what friendship could work such union, as the relationship of faith? And our intimacy one with another must not be such nearness only as friends ought to shew to friends, but such as is between limb and limb, because no man can possibly discover any intimacy greater than this sort of friendship and fellowship². As then you cannot say, "Whence arises my intimacy and connection with this limb? (that would be ridiculous;) so neither can you say so in the case of your brother. *We are all baptized*
1 Cor. *into one body,* saith Paul. *Wherefore into one body?* That
12, 13. we be not rent asunder, but preserve the just proportions of that one body by our intercourse and friendship one with another.

Let us not then despise one another, lest we be neglectful of ourselves¹. *For no man ever yet hated his own flesh, but nourisheth and cherisheth it.* And therefore God hath given to us but one habitation, this earth, hath distributed all things equally, hath lighted one sun for us all, hath spread
Eph. 5, **29.** above us one roof, the sky, made one table, the earth, bear³ food for us. And another table hath He given far better

¹ al. let us then so care for our neighbours, as not neglecting each his own flesh.

¹ ἑταῖρος
 'tent-fellow'

² al.
 'care'

³ ἀνέκτιστον

than this, yet that too is one, (those who share our mysteries JOHN I. 18. understand my words,) one manner of Birth He hath bestowed on all, the spiritual, we all have one country, that in the heavens, of the same cup drink we all. He hath not bestowed on the rich man a gift more abundant and more honourable, and on the poor one more mean and small, but He hath called all alike. He hath given carnal things with equal regard to all¹, and spiritual in like manner.¹ imp-
tions Whence then proceeds the great inequality of conditions in life? From the avarice and pride of the wealthy. But let not, brethren, let not this any longer be; and when matters of universal interest and more pressing necessity bring us together, let us not be divided by things earthly and insignificant: I mean, by wealth and poverty, by bodily relationship, by eumity and friendship; for all these things are a shadow, nay less substantial than a shadow, to those who possess the bond of charity from above. Let us then preserve this unbroken, and none of those evil spirits² will be² al-
able to enter in, who cause division in so perfect union³; to 'pas-
sions' which may we all attain by the grace and loving-kindness of³ al-
our Lord Jesus Christ, by Whom and with Whom, to the 'union
with
Him' Father and the Holy Ghost, be glory, now and ever, and
world without end. Amen.

HOMILY XVI.

JOHN i. 19.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

A DREADFUL thing is envy, beloved, a dreadful thing and a pernicious, to the enviers, not to the envied. For it harms and wastes them first, like some mortal venom deeply seated in their souls; and if by chance it injure its objects, the harm it does is small and trifling, and such as brings greater gain than loss. Indeed not in the case of envy only, but in every other, it is not he that has suffered, but he that has done the wrong, who receives injury. For had not this been so, Paul would not have enjoined the disciples rather to endure wrong than to inflict it, when he says, *Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?* Well he knew, that destruction ever follows, not the injured party, but the injuring. All this I have said, by reason of the envy of the Jews. Because those who had flocked from the cities to John, and had condemned their own sins, and caused themselves to be baptized, repenting as it were after Baptism, send to ask him, *Who art thou?* Of a truth they were the offspring of vipers, serpents, and even worse if possible than this. O evil and adulterous and perverse generation, after having been baptized, do ye then become vainly curious, and question about the Baptist? What folly can be greater than this of yours? How was it that ye came forth? that ye confessed your sins, that ye ran to the Baptist? How was it that you

1 Cor.
6, 7.

asked him what you must do? when in all this you were acting unreasonably, since you knew not the principle and purpose of his coming. Yet of this the blessed John said nothing, nor does he charge or reproach them with it, but answers them with all gentleness. JOHN
I. 19.

It is worth while to learn why he did thus. It was, that their wickedness might be manifest and plain to all men. Often did John testify of Christ to the Jews, and when he baptized them he continually made mention of Him to his company, and said, *I indeed baptize you with water, but there cometh One after me Who is mightier than I; He shall baptize you with the Holy Ghost and with fire.* With regard to him they were affected by a human feeling; for, tremblingly attentive¹ to the opinion of the world, and looking to ¹ *iron-*
the outward appearance, they deemed it an unworthy thing ² *given*
that he should be subject to Christ. Since there were many ^{10, 7.}
things that pointed out John for an illustrious person. In the first place, his distinguished and noble descent; for he was the son of a chief priest. Then his conversation, his austere mode of life, his contempt of all human things; for despising dress and table, and house and food itself, he had passed his former time in the desert. In the case of Christ all was the contrary of this. His family was mean, (as they often objected to Him, saying, *Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joses?*) and that which was supposed to be His country was held in such evil repute, that even Nathanael said, *Can there any good thing come out of Nazareth?* Mat. 13,
55.
His mode of living was ordinary, and His garments not better than those of the many. For He was not girt with a leathern girdle, nor was His raiment of hair, nor did He eat honey and locusts. But He fared like all others, and was present at the feasts of wicked men and publicans, that He might draw them to Him. Which thing the Jews not understanding reproached Him with, as He also saith Himself, *The Son of Man came eating and drinking, and they say, Behold a gluttonous man and a wine bibber, a friend of publicans and sinners.* Mat. 11,
19.
When then John continually sent them from himself to Jesus, who seemed to them a meaner person, being ashamed and vexed at this, and wishing rather

HOMIL. to have him for their teacher, they did not dare to say so
XVI. plainly, but send to him, thinking by their flattery to induce him to confess that he was the Christ. They do not therefore send to him mean men, as in the case of Christ, for when they wished to lay hold on Him, they sent servants, and then Herodians, and the like, but in this instance, *priests and Levites*, and not merely *priests*, but those *from Jerusalem*, that is, the more honourable; for the Evangelist did not notice this without a cause. And they send to ask, *Who art thou?* Yet the manner of his birth was well known to all, so Luke 1, that all said, *What manner of child shall this be?* and the 66. report had gone forth into all the hill country. And afterwards when he came to Jordan, all the cities were set on the wing, and came to him from Jerusalem, and from all Judæa, to be baptized. Why then do they¹ now ask? Not because they did not know him, (how could that be, when he had been made manifest in so many ways?) but because they wished to bring him to do that which I have mentioned.

¹ al.
 'these
 there-
 fore'

[2.] Hear then how this blessed person answered to the intention with which they asked the question, not to the question itself. When they said, *Who art thou?* he did not at once give them what would have been the direct answer, *I am the voice of one crying in the wilderness*. But what did he? He removed the suspicion they had formed; for, saith the Evangelist, being asked, *Who art thou?*

Ver. 20. *He confessed, and denied not; but confessed, I am not the Christ.*

Observe the wisdom of the Evangelist. He mentions this for the third time, to set forth the excellency of the Baptist, and their wickedness and folly. And Luke also says, that when the multitudes supposed him to be the Christ, he again removes their suspicion^a. This is the part of an honest servant, not only not to take to himself his master's honour, but also to reject it² when given to him by the many. But the multitudes arrived at this supposition from simplicity and ignorance; these questioned him from an ill intention,

^a *dangerous*
refers

^a Morel. 'in like manner one may see in Luke, (3, 16.) John saying to those who reasoned concerning him whether he was the Christ, that *One mightier than I cometh*, and by his answer again removing such a suspicion.'

which I have mentioned, expecting, as I said, to draw him over to their purpose by their flattery. Had they not expected this, they would not have proceeded immediately to another question, but would have been angry with him for having given them an answer foreign to their enquiry, and would have said, "Why, did we suppose that? did we come to ask thee that?" But now as taken and detected in the fact, they proceed to another question, and say,

Ver. 21. *What then? art thou Elias? And he saith, I am not.*

For they expected that Elias also would come, as Christ declares; for when His disciples enquired, *How then do the scribes say that Elias must first come?* He replied, *Elias truly shall first come, and restore all things.* Then they ask, *Art thou that Prophet?* and he answered, *No.* Yet surely he was a prophet. Wherefore then doth he deny it? Because again he looks to the intention of his questioners. For they expected that some especial prophet should come, because Moses said, *The Lord thy God will raise up unto thee a Prophet of thy brethren like unto me, unto Him shall ye hearken.* Now this was Christ. Wherefore they do not say, "Art thou a prophet?" meaning thereby one of the ordinary prophets; but the expression, *Art thou the Prophet?* with the addition of the article, means, "Art thou that Prophet who was foretold by Moses;" and therefore he denied not that he was a prophet, but that he was *that Prophet*.

Ver. 22. *Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?*

Observe them pressing him more vehemently, urging him, repeating their questions, and not desisting; while he first kindly removes false opinions concerning himself, and then sets before them one which is true. For, saith he,

Ver. 23. *I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*

When he had spoken some high and lofty words concerning Christ, as if (replying) to their opinion, he im-

HOMIL. immediately betook himself to the Prophet to draw from thence
XVI. confirmation of his assertion.

Ver. 24, 25. *And (saith the Evangelist) they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, neither Elias, neither that Prophet?*

Seest thou that not without reason I said that they wished to bring him to this? and the reason why they did not at first say so was, lest they should be detected by all men. And then when he said, *I am not the Christ*, they, being ¹desirous to conceal what they were plotting¹ within, go on to *Elias*, and *that Prophet*. But when he said that he was not one of these either, after that, in their perplexity, they cast aside the mask, and without any disguise shew clearly their treacherous intention, saying, *Why baptizest thou then, if thou be not that Christ?* And then again, wishing to throw some obscurity over the thing^b, they add the others also, *Elias*, and *that Prophet*. For when they were not able ²to trip² him by their flattery, they thought that by an ³accusation they could compel him^c to say the thing that was not.

What folly, what insolence, what illtimed officiousness!
³al.⁴will Ye were sent to learn who and whence he might be, not to ^{ye}lay down laws for him also. This too was the conduct of men who would compel him to confess himself to be the Christ. Still not even now is he angry, nor does he, as might have been expected, say to them any thing of this sort, "Do you give orders and make laws for me?" but again shews great gentleness towards them.

Ver. 26, 27. *I, saith he, baptize with water: but there standeth One among you, Whom ye know not; He it is, Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose.*

[3.] What could the Jews have left to say to this? for even from this the accusation against them cannot be evaded, the decision against them admits not of pardon, they have

^b Morel. and Ms. in Bodl. 'seest thou how, disguising what they had, they add.'

^c Morel. and Ms. in Bodl. 'they attempt to involve him in an accusation, compelling him.'

given sentence against themselves. How? In what way? ^{JOHN} They deemed John worthy of credit, and so truthful, that ^{I. 26, 27.} they might believe him not only when he testified of others, but also when he spoke concerning himself. For had they not been so disposed, they would not have sent to learn from him what related to himself. Because you know that the only persons whom we believe, especially when speaking of themselves, are those whom we suppose to be more veracious than any others. And it is not this alone which closes their mouths, but also the disposition with which they had approached him; for they came forth to him at first with great eagerness, even though afterwards they altered. Both which things Christ declared, when He said, *He was a burning (and a shining) light, and ye were willing for a season to rejoice in his light.* Moreover, his answer made him yet more worthy of credit. For (Christ) saith, *He that seeketh not his own glory¹, the same is true,¹ and no unrighteousness is in him.* Now this man sought ^{διότι τοῦ} it not, but refers the Jews to another. And those who were ^{πιστεύσαν-} sent were of the most trustworthy among them, and of ^{τοὺς αὐτοὺς} the highest rank, so that they could have in no way any refuge or excuse, for the unbelief which they exhibited towards Christ. Wherefore did ye not receive the things spoken concerning Him by John? you sent men who held the first rank among you, you enquired by them, you heard what the Baptist answered, they manifested all possible officiousness, sought into every point, named all the persons you suspected him to be; and yet most publicly and plainly he confessed that he was neither *Christ*, nor *Elias*, nor *that Prophet*. Nor did he stop even there, but also informed them who he was, and spoke of the nature of his own baptism, that it was but a slight and mean thing, nothing more than some water, and told of the superiority of the Baptism given by Christ; he also cited Esaias the prophet, testifying of old very long ago, and calling Christ, *Lord*, but giving ^{Is. 40, 3.} him the names of "minister and servant." What after this ought they to have done? Ought they not to have believed on Him Who was witnessed of, to have worshipped Him, to have confessed Him to be God? For the character and heavenly wisdom of the witness shewed that his testimony

HOMIL. proceeded, not from flattery, but from truth; which is plain
 XVI. also from this, that no man prefers his neighbour to himself, nor, when he may lawfully give honour to himself, will yield it up to another, especially when it is so great as that of which we speak. So that John would not have renounced¹ this testimony (as belonging) to Christ, had He not been God. For though he might have rejected it for himself as being too great for his own nature, yet he would not have assigned it to another nature that was beneath it.

But there standeth One among you, Whom ye know not. Reasonable it was that Christ should mingle among the people as one of the many, because every where He taught men not to be puffed up and boastful. And in this place by "knowledge" the Baptist means a perfect acquaintance with Him, Who and Whence He was. And immediately next to this He puts, *Who cometh after me*; all but saying, "Think not that all is contained in my baptism, for had that been perfect, Another would not have arisen after me to offer you a different One, but this of mine is a preparation and a clearing the way for that other. Mine is but a shadow and image, but One must come Who shall add to this the reality. So that His very coming *after me* especially declares His dignity: for had the first been perfect, no place would have been required for a second." *Is² before me*, is more honourable, brighter. And then, lest they should imagine that His superiority was found by comparison, desiring to establish His incomparableness, he says, *Whose shoe's latchet I am not worthy to unloose*; that is, Who is not simply *before me*, but before me in such a way, that I am not worthy to be numbered among the meanest of His servants. For to loose the shoe is the office of humblest service.

Mat. 11, 11. Now if John was not worthy to *unloose the latchet*, John, than whom *among them that are born of women there hath not risen a greater*, where shall we rank ourselves? If he who was equal to, or rather greater than, all the world⁴, (for Heb. 11, 38. saith Paul, *the world was not worthy* of them,) declares himself not worthy to be reckoned even among the meanest of those who should minister unto Him, what shall we say,

⁴ Morel. and Ms. in Bodl. 'for concerning whom he writes, of whom, thus Paul speaks of the saints con- &c.'

who are full of ten thousand sins, and are as far from the excellence of John, as earth from heaven. JOHN
I. 26, 27.

[4.] He then saith that he himself is not *worthy so much as to unloose the latchet of His shoe*; while the enemies of the truth are mad with such a madness, as to assert^e that they are worthy to know Him even as He knows Himself. What is worse than such insanity, what more phrenzied than such arrogance? Well hath a wise man said, *The beginning of pride is not to know the Lord*^f.

The devil would not have been brought down and become a devil, not being a devil before, had he not been sick of this disease. This it was that cast him out from that confidence¹, this sent him to the pit of fire, this was the cause<sup>1 παρρη-
σίας</sup> of all his woes. For it is enough of itself to destroy every excellence of the soul, whether it find almsgiving, or prayer, or fasting, or any thing. For, saith the Evangelist, *That which is highly esteemed among men is impure before the Lord*. Lukel6,
15. (not
quoted
exactly) Therefore it is not only fornication or adultery that are wont to defile those who practise them, but pride also, and that far more than those vices. Why? Because fornication, though it is an unpardonable sin, yet a man may plead the desire; but pride cannot possibly find any cause or pretext of any sort whatever by which to obtain so much as a shadow of excuse; it is nothing but a distortion and most grievous disease of the soul, produced from no other source but folly. For there is nothing more foolish than a proud man, though he be surrounded with wealth, though he possess much of the wisdom of this world, though he be set in royal place, though he bear about with him all things that among men appear desirable.

For if the man who is proud of things really good is wretched and miserable, and loses the reward of all those things, must not he who is exalted by things that are nought, and puffs himself up because of a shadow or the flower of the grass, (for such is this world's glory,) be more ridiculous than any, when he does just as some poor needy man might

^e Morel. and Ms. in Bodl. 'boldly speaking out, (*ἀπαυτιάζομένους*,) say that, &c.'

^f Eccus. 10, 12. LXX. ἀποστρεφόμενον ἀπὸ τοῦ K. Eng. ver. 'when one departeth.'

HOMIL. do, pining all his time with hunger, yet if ever he should
XVI. chance one night to see a dream of good fortune, filled with conceit because of it?

O wretched and miserable! when thy soul is perishing by a most grievous disease, when thou art poor with utter poverty, art thou high minded because thou hast such and such a number of talents of gold? because thou hast a multitude of slaves and cattle? Yet these are not thine; and if thou dost not believe my words, learn from the experience of those who have gone before¹ thee. And if thou art so drunken, that thou canst not be instructed even from what has befallen others, wait a little, and thou shalt know by what befalls thyself that these things avail thee nothing, when gasping for life, and master not of a single hour, not even of a little moment, thou shalt unwillingly leave them² to those who are about thee, and these perhaps those whom thou wouldest not. For many have not been permitted even to give directions concerning them, but have departed suddenly³, desiring to enjoy them, but not permitted, dragged from them, and forced to yield them up to others, giving place by compulsion to those to whom they would not. That this be not our case, let us, while we are yet in strength and health, send forward our riches hence to our own city, for thus only and in no other way shall we be able to enjoy them; so shall we lay them up in a place inviolate and safe. For there is nothing, there is nothing there that can take them from us; no death, no attested wills⁴, no successors to inheritances⁵, no false informations, no plottings against us, but he who has departed hence bearing away great wealth with him may enjoy it there for ever. Who then is so wretched as not to desire to revel in riches which are his own throughout? Let us then transfer our wealth, and remove it thither. We shall not need for such a removal asses, or camels, or carriages, or ships, (God hath relieved even us from this difficulty,) but we only want the poor, the lame, the crippled, the infirm. These are entrusted with this transfer, these convey our riches to heaven, these introduce the masters of such wealth as this to the inheritance of goods everlasting. Which may it be that we all attain

¹ or 'received them before'

² al. 'pass them on'

³ ἀφ' ὧν

⁴ ἀληθείας διαθήκαι
⁵ διαδοχαι καὶ κληρονομιαί

through the grace and loving-kindness of our Lord Jesus **JOHN**
Christ, by Whom and with Whom, to the Father and the **I. 26, 27.**
Holy Ghost, be glory, now and ever, and world without end.
Amen,

HOMILY XVII.

JOHN i. 28, 29.

These things were done in Bethany beyond Jordan, where John was baptizing. The next day he seeth Jesus coming unto him, and saith, Behold the Lamb of God, Which taketh away the sin of the world.

A GREAT virtue is boldness and freedom of speech, and the making all things second in importance to the confessing of Christ; so great and admirable, that the Only-begotten Son Luke 12, 8. of God proclaims such an one in the presence of the Father. Yet the recompense is more than just, for thou confessest upon earth, He in heaven, thou in the presence of men, He before the Father and all the Angels.

Such an one was John, who regarded not the multitude, nor opinion, nor any thing else belonging to men, but trod all this beneath his feet, and proclaimed to all with becoming freedom the things respecting Christ, And therefore the Evangelist marks the very place, to shew the boldness of the loud-voiced herald. For it was not in a house, not in a corner, not in the wilderness, but in the midst of the multitude, after that he had occupied Jordan, when all that were baptized by him were present, (for the Jews came upon him as he was baptizing,) there it was that he proclaimed aloud that wonderful confession concerning Christ, full of those sublime and great and mysterious doctrines, and that he was not worthy to unloose the latchet of His shoe. Wherefore he saith¹, *These things were done in Bethany*, or, as all the more correct copies have it, *in Bethabara*. For Bethany

* al. 'how then doth he this?' adding and saying.'

was not *beyond Jordan*, nor bordering on the wilderness, but somewhere nigh to Jerusalem. JOHN I. 29.

He marks the places also for another reason. Since he was not about to relate matters of old date, but such as had come to pass but a little time before, he makes those who were present and had beheld, witnesses of his words, and supplies proof from the places themselves. For confident that nothing was added by himself to what was said, but that he simply and with truth described things as they were, he draws a testimony from the places, which, as I said, would be no common demonstration of his veracity.

The next day he seeth Jesus coming to him, and saith, Behold the Lamb of God, Which taketh away the sin of the world.

The Evangelists distributed the periods amongst them ; and Matthew having cut short his notice of the time before John the Baptist was bound, hastens to that which follows, while the Evangelist John not only does not cut short this period, but dwells most on it. Matthew, after the return of Jesus from the wilderness, saying nothing of the intermediate circumstances, as what John spake, and what the Jews sent and said, and having cut short all the rest, passes immediately to the prison. *For*, saith he, *Jesus having heard that John* Mat. 14, 13. *was betrayed, departed thence.* But John does not so. He is silent as to the journey into the wilderness, as having been described by Matthew ; but he relates what followed the descent from the mountain, and after having gone through many circumstances, adds, *For John was not yet cast into prison.* c. 3, 24.

And wherefore, says one, does Jesus now come to him ? why does He come not merely once, but this second time also ? For Matthew says that His coming was necessary on account of Baptism : since Jesus adds, that *thus it becometh* Mat. 3, 15. *us to fulfil all righteousness.* But John says that He came again after Baptism, and declares it in this place, for, *I saw*, saith he, *the Spirit descending from heaven like a dove, and It abode upon Him.* Wherefore then did He come to John ? for He came not casually, but went expressly to him. *John*, saith the Evangelist, *seeth Jesus coming unto him.* Then wherefore cometh He ? In order that since John had baptized Him with many (others), no one might suppose

HOMIL. that He had hastened to John for the same reason as the
XVII. rest, to confess sins, and to wash in the river unto repentance.

For this He comes, to give John an opportunity of setting this opinion right again, for by saying, *Behold the Lamb of God, that taketh away the sin of the world*, he removes the whole suspicion. For very plain it is that One so pure as to be able to wash away¹ the sins of others, does not come to confess sins, but to give opportunity to that marvellous herald to impress what he had said more definitely on those who had heard his former words, and to add others besides. The word *Behold* is used, because many had been seeking Him by reason of what had been said, and for a long time. For this cause, pointing Him out when present, he said, *Behold*, this is He so long sought, this is *the Lamb*. He calls Him *Lamb*, to remind the Jews of the prophecy of Isaiah, and of the shadow under the law of Moses, that he may the better lead them from the type to the reality. That lamb of Moses took not at once away the sin of any one; but This took away the sin of all the world; for when it was in danger of perishing, He quickly delivered it from the wrath of God.

¹ al. 'to redeem'

Ver. 30. *This is He of Whom I said, He that cometh after me is preferred before me.*

[2.] Seest thou here also how he interprets the word *before*? for having called Him *Lamb*, and that He *taketh away the sin of the world*, then he saith that *He is preferred before me, for He was before me*; declaring that this is the *before*, the taking upon Him the sins of the world, and the *baptizing with the Holy Ghost*. "For my coming had no farther object than to proclaim the common Benefactor of the world, and to afford the baptism of water; but His was to cleanse all men, and to give them the power of the Comforter." *He is preferred before me*, that is to say, has appeared brighter than I, because *He was before me*. Let those who have admitted the madness of Paul of Samosata be ashamed when they withstand so manifest a truth.

Ver. 31. *And I knew Him not*, he saith.

Here he renders his testimony free from suspicion, by shewing that it was not from human friendship, but had been caused by divine revelation. *I knew Him not*, he saith. How then couldest thou be a trustworthy witness? How

shalt thou teach others, while thou thyself art ignorant? He did not say, "I know Him not," but, *I knew Him not*; so that in this way he would be shewn most trustworthy; for why should he have shewn favour to one of whom he was ignorant? JOHN
I. 31.

But that He should be made manifest unto Israel, therefore am I come baptizing with water.

He then did not need Baptism, nor had that laver any other object than to prepare for all others a way to faith on Christ. For he did not say, "that I might cleanse those who are baptized," or, "that I might deliver them from their sins," but, *that He should be made manifest unto Israel*. "And why, tell me, could he not without Baptism have preached and brought the multitudes to Him?" But in this way it would not have been by any means easy. For they would not so all have run together, if the preaching had been without the baptism; they would not by the comparison have learned His superiority. For the multitude came together not to hear his words, but for what? To be *baptized, confessing their sins*. But when they came, they were taught the matters concerning Christ, and the difference of His Baptism. Yet even this of John was of greater dignity than the Jewish, and therefore all ran to it; yet even so it was imperfect.

"How then didst thou know Him?" "By the descent of the Spirit," he saith. But again, lest any one should suppose that he was in need of the Spirit as we are, hear how he removes the suspicion, by shewing that the descent of the Spirit was only to declare Christ. For having said, *And I knew Him not*, he adds, *But He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and remaining on Him, the same is He Which baptizeth with the Holy Ghost.* v. 33.

Seest thou that this was the work of the Spirit, to point out Christ? The testimony of John was indeed not to be suspected, but wishing to make it yet more credible, he leads it up to God and the Holy Spirit. For when John had testified to a thing so great and wonderful, so fit to astonish all his hearers, that He alone took on Him the sins of all the world, and that the greatness of the gift sufficed for so

HOMIL. great a ransom, afterwards he proves this assertion¹. And
 XVII. the proof is, that He is the Son of God, and that He needed
¹ ἀπὸ. not baptism, and that the object of the descent of the Spirit
² οὐκ. was only to make Him known. For it was not in the power
 of John to give the Spirit, as those who were baptized by
 Acts 19, him shew when they say, *We have not so much as heard*
 2. *whether there be any Holy Ghost*. In truth, Christ needed
² or ' of not baptism, neither his nor any other²; but rather baptism
 any needed the power of Christ. For that which was wanting was
 other the crowning blessing of all, that he who was baptized
 man' should be deemed worthy of the Spirit; this free gift³ then
³ χάρις. of the Spirit He added when He came.

Ver. 32—34. *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and It abode upon Him. And I knew Him not: but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He Which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.*

⁴ οὐκ ᾔδει. He puts the *I knew Him not* repeatedly⁴. On what account, and wherefore? He was His kinsman according to Luke 1, the flesh. Behold, saith the angel, *thy cousin Elisabeth, she*
 36. *also hath conceived a son*. That therefore he might not seem to favour Him because of the relationship, he repeats the *I knew Him not*. And this happened with good reason; for he had passed all his time in the wilderness away from his father's house.

How then, if he knew Him not before the descent of the Spirit, and if he then for the first time recognised Him, did Matt. 3, he forbid Him before baptism, saying, *I have need to be*
 14. *baptized of Thee, and comest Thou to me?* since this was a proof that he knew Him very well. Yet he knew Him not before or for a long time, and with good cause; for the marvels which took place when He was a Child, as the circumstances of the Magi and others the like, had happened long before, while John himself was very young, and since much time had elapsed in the interval, He was naturally unknown to all. For had He been known, John would not have said, *That He should be made manifest to Israel, therefore am I come baptizing.*

[3.] Hence it remains clear to us, that the miracles which ^{JOHN} they say belong to Christ's Childhood, are false, and the ^{I.32-34.} inventions of certain who bring them into notice. For if He had begun from His early age to work wonders, neither could John have been ignorant of Him, nor would the multitude have needed a teacher to make Him known. But now he says, that for this he is come, *that He might be made manifest to Israel*; and for this reason he said again, *I have need to be baptized of Thee*. Afterwards, as having gained more exact knowledge of Him, he proclaimed Him to the multitude, saying, *This is He of Whom I said, After me cometh a Man Which is preferred before me*. For *He Who sent me to baptize with water*, and sent me for this end, *that He should be made manifest to Israel*, Himself revealed Him even before the descent of the Spirit. Wherefore even before He came, John said, *One cometh after me Who is preferred before me*. He knew Him not before he came to Jordan and baptized all men, but when He was about to be baptized, then he knew Him; and this from the Father revealing Him to the Prophet, and the Spirit shewing Him when He was being baptized to the Jews, for whose sake indeed the descent of the Spirit took place. For that the witness of John might not be despised who said, that *He was before me*, and that *He baptizeth with the Spirit*, and that "He judgeth the world," the Father utters a Voice proclaiming the Son, and the Spirit descends, directing¹ that Voice to the Head of Jesus. For since one was baptizing, the other receiving Baptism, the Spirit comes to correct the idea which some of those present might form, that the words were spoken of John. So that when he says, *I knew Him not*, he speaks of former time, not that near to His Baptism. Otherwise how could he have forbidden Him, saying, *I have need to be baptized of Thee*? How could he have said such words concerning Him?

"But," says one, "how then did not the Jews believe? for it was not John only that saw the Spirit in the likeness of a dove." It was, because, even if they did see, such things require not only the eyes of the body, but more than these, the vision of the understanding, to prevent men from supposing the whole to be a vain illusion. For if when they

HOMIL. saw Him working wonders, touching with His own Hands
 XVII. the sick and the dead, and so bringing them back to life and health, they were so drunk with malice as to declare the contrary of what they saw; how could they shake off their unbelief by the descent of the Spirit only? And some say, that they did not all see it, but only John and those of them who were better¹ disposed. Because, even though it were possible with fleshly eyes to see the Spirit descending as in the likeness of a dove, still not for this was it absolutely necessary that the circumstance should be visible to all. For Zacharias saw many things in a sensible form, as did Daniel and Ezekiel, and had none to share in what they saw; Moses also saw many things such as none other hath seen; nor did all the disciples enjoy² the view of the Transfiguration on the mount, nor did they all alike behold Him at the time of the Resurrection. And this Luke plainly Acts 10, shews, when he says, that He shewed Himself *to witnesses* 41. *chosen before of God.*

And I saw, and bare record that This is the Son of God.

Where did he *bear record that This is the Son of God?* he called Him indeed *Lamb*, and said that He should *baptize with the Spirit*, but no where did he say of Him, *Son of God*. But the other Evangelists do not write that He said any thing after the Baptism, but having been silent as to the time intervening, they mention the miracles of

³ οὐλα- Christ which were done after John's captivity³, whence we
 ψ" may reasonably conjecture that these and many others are omitted. And this our Evangelist himself has declared, at the end of his narrative. For they were so far from inventing any thing great concerning Him, that the things which seem to bring reproach, these they have all with one voice⁴ and with all exactness set down, and you will not find one of them omitting one of such circumstances; but of the miracles, part some have left for the others to relate⁵, part all have passed over in silence.

I say not this without cause, but to answer the shamelessness of the heathen⁶. For this is a sufficient proof of their truth-loving disposition, and that they say nothing for favour. And thus as well as in other ways you may arm yourselves for trial of argument⁷ with them. But take heed.

Strange were it that the physician, or the shoemaker, or the weaver, in short all artists, should be able each to contend correctly for his own art, but that one calling himself Christian should not be able to give a reason for his own faith; yet those things if overlooked bring only loss to men's property, these if neglected destroy our very souls. Yet such is our wretched disposition, that we give all our care to the former, and the things which are necessary, and which are the groundwork¹ of our salvation, as though of little worth, we despise.

JOHN
I. 34.

[4.] This it is which prevents the heathen from quickly deriding their own error. For when they, though established in a lie, use every means to conceal the shamefulness of their opinions, while we, the servants of the truth, cannot even open our mouths, how can they help condemning the great weakness of our doctrine? how can they help suspecting our religion to be fraud and folly? how shall they not blaspheme Christ as a deceiver, and a cheat, who used the folly of the many to further his fraud? And we are to blame for this blasphemy, because we will not be wakeful in arguments for godliness, but deem these things superfluous, and care only for the things of earth. He who admires a dancer or a charioteer, or one who contends with beasts, uses every exertion and contrivance not to come off worst in any disputes concerning him; and they string together long panegyrics, as they compose their defence against those who find fault with them, and cast sneers without number at their opponents: but when arguments for Christianity are proposed, they all hang their heads, and scratch themselves, and gape, and retire at length the objects of contempt.

Must not this deserve excessive wrath, when Christ is shewn to be less honourable in your estimation than a dancer? since you have contrived ten thousand defences for the things they have done, though more disgraceful than any, but of the miracles of Christ, though they have drawn to Him the world, you cannot bear even to think or care at all. We believe in the Father, and the Son, and the Holy Ghost, in the Resurrection of bodies, and in Life everlasting. If now any heathen say, "What is this Father, what this Son, what this Holy Ghost? How do you who say that there

HOMIL. XVII. are three Gods, charge us with having many Gods?" What will you say? What will you answer? How will you repel the attack of these arguments? But what if when you are silent, the unbeliever should again propose this other question, and ask, "What in a word is resurrection? Shall we rise again in this body? or in another, different from this? If in this, what need that it be dissolved?" What will you answer? And what, if he say, "Why did Christ come now and not in old time? Has it seemed good to Him now to care for men, and did He despise us during all the years that are past?" Or if he ask other questions besides, more than these? for I must not propose many questions, and be silent as to the answers to them, lest, in so doing, I harm the simpler among you. What has been already said is sufficient to shake off your slumbers. Well then, if they ask these questions, and you absolutely cannot even listen to the words, shall we, tell me, suffer trifling punishment only, when we have been the cause of such error to those who sit in darkness? I wished, if you had sufficient leisure, to bring before you all the book of a certain impure heathen philosopher written against us, and that of another of earlier date, that so at least I might have roused you, and led you away from your exceeding slothfulness. For if they were wakeful that they might say these things against us, what pardon can we deserve, if we do not even know how to repel the attacks made upon us? For what purpose have we been brought forward¹? Dost thou not hear the Apostle say, *Be ready to give an answer to every man that asketh you a reason of the hope that is in you?* And Paul exhorts in like manner, Col. 3, saying, *Let the Word of Christ dwell in you richly.* What do they who are more slothful² than drones reply to this? "Blessed is every simple soul," and, *He that walketh simply³ walketh surely.* For this is the cause of all sorts of evil, that the many do not know how to apply rightly even the testimony of the Scriptures. Thus in this place, the writer does not mean (by "simple") the man who is foolish, or who knows nothing, but him who is free from wickedness, who is no evil-doer, who is wise. If it were not so, it would have

¹ *παρῆ-
χθημιν*
1 Peter
3, 15.

Col. 3,
16.
² al. ir-
rational
Prov.
10, 8.
³ 'up-
rightly',
E. V.

⁴ al. 'to
hear'
Mat. 10,
16.

discourse comes in quite out of place? For besides the things already mentioned, other matters are not right with JOHN I. 34. us, those, I mean, which concern our life and conversation. We are in every way wretched and ridiculous, ever ready to find fault with each other, but slow to correct in ourselves things for which we blame and accuse our neighbour. Wherefore I exhort you, that now at least we attend to ourselves, and stop not at the finding fault, (this is not enough to appease God;) but that we shew forth a change in every way most excellent, in order that having lived here to the glory of God, we may enjoy the glory to come; which may it come to pass that we all attain, through the grace and loving-kindness of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

HOMILY XVIII.

JOHN i. 35, 36, 37.

Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus.

Philip.
3, 1.

THE nature of man is somehow a thing slothful, and easily declining to perdition, not by reason of the constitution of the nature itself, but by reason of that sloth which is of deliberate choice. Wherefore it needs much reminding. And for this cause Paul, writing to the Philippians, said, *To write the same things to you, to me indeed is not grievous, but for you it is safe.*

The earth when it has once received the seed, straightway gives forth its fruits, and needs not a second sowing; but with our souls it is not so, and one must be content, after having sown many times, and manifested much carefulness, to be able once to receive fruit. For in the first place, what is said settles in the mind with difficulty, because the ground is very hard, and entangled with thorns innumerable, and there are many which lay plots, and carry away the seed; afterwards, when it has been fixed and has taken root, it still needs the same attention, that it may come to maturity, and having done so may remain uninjured, and take no harm from any. For in the case of seeds, when the ear is fully formed and has gained its proper strength, it easily despises rust, and drought, and every other thing; but it is not so with doctrines; in their case after all the work has been fully done, one storm and flood often comes on, and either by the attack of unpleasant circumstances, or by the

plots of men skilled to deceive, or by various other temptations brought against them, brings them to ruin. JOHN
I. 36.

I have not said this without cause, but that when you hear John repeating the same words, you may not condemn him for vain talking¹, nor deem him impertinent or wearisome.^{1 al. want of taste} He desired to have been heard by once speaking, but because not many gave heed to what was spoken from the first, by reason of deep sleep, he again rouses them by this second call. Now observe; he had said, *He that cometh after me, is preferred before me*: and that *I am not worthy to unloose the latchet of His shoe*; and that *He baptizeth with the Holy Ghost, and with fire*; and that he saw the Spirit descending like a dove, and *It abode upon Him*, and he bare record that *This is the Son of God*. No one gave heed, nor asked, nor said, "Why sayest thou these things? in whose behalf? for what reason?" Again he had said, *Behold the Lamb of God, Which taketh away the sin of the world*; yet not even so did he touch their insensibility. Therefore, after this he is compelled to repeat the same words again, as if softening by tillage² some hard and stubborn soil, and by^{2 νιόσω} his word as by a³ plough, disturbing the mind which had^{3 al. a} hardened into clods⁴, so as to put in the seed deep. For^{4 kind of} this reason he does not make his discourse a long one^{4 συνη- μίση} either; because he desired one thing only, to bring them over and join them to Christ. He knew that as soon as they had received this saying, and had been persuaded, they would not afterwards need one to bear witness unto Him. As also it came to pass. For, if the Samaritans could say to the woman after hearing Him, *Now we believe, not because of thy saying, for we know that this is indeed the Christ, the Saviour of the world*, the disciples would be much more quickly subdued⁵, as was the case. For when they had come and heard Him but one evening, they returned no more to John, but were so nailed to Him, that they took upon them the ministry of John, and themselves proclaimed Him. For, saith the Evangelist, *He findeth his own brother Simon, and saith unto him, We have*

⁵ Morel. and Ms. in Bodleian, 'much affected, and when they had come would more would the disciples have been thus have been subdued by His words.'

HOMIL. XVIII. *found the Messias, which is, being interpreted, the Christ.*

And observe, I pray you, this, how, when he said, *He that cometh after me is preferred before me*; and that, *I am not worthy to unloose the latchet of His shoe*; he caught no one, but when he spoke of the Dispensation, and lowered his discourse to a humbler tone, then the disciples followed Him.

And we may remark this, not only in the instance of the disciples, but that the many are not so much attracted when some great and sublime thing is said concerning God, as when some act of graciousness and loving-kindness, something pertaining to the salvation of the hearers, is spoken of. They heard that *He taketh away the sin of the world*, and straightway they ran to Him. For, said they, "if it is possible to wash away¹ the charges that lie against us, why do we delay? here is One Who will deliver us without labour of ours. Is it not extreme folly to put off accepting the Gift?" Let those hear who are Catechumens, and are putting off their salvation² to their latest breath.

¹ al. 'to release our-selves from'

² i. e. their Baptism

Again, saith the Evangelist, John stood, and saith, Behold the Lamb of God. Christ utters no word, His messenger saith all. So it is with a bridegroom. He saith not for a while any thing to the bride, but is there in silence, while some shew him to the bride, and others give her into his hands; she merely appears, and he departs not having taken her himself, but when he has received her from another who gives her to him. And when he has received her thus given, he so disposes her, that she no more remembers those who betrothed her. So it was with Christ. He came to join to Himself the Church; He said nothing, but merely came. It was His friend, John, who put into His the bride's right hand, when by his discourses he gave into His hand the souls of men. He having received them, afterwards so disposed them, that they departed no more to John who had committed them to Him.

[2.] And here we may remark, not this only, but something besides. As at a marriage the maiden goes not to the bridegroom, but he hastens to her, though he be a king's son, and though he be about to espouse some poor and

object person, or even a servant, so it was here. Man's ^{JOHN I. 36.} nature did not go up¹, but contemptible and poor as it was, ^{al.} He came to it, and when the marriage had taken place, He ^{'depart'} suffered it no longer to tarry here, but having taken it to Himself, transported it to the house of His Father.

"Why then doth not John take his disciples apart, and converse with them on these matters, and so deliver them over to Christ, instead of saying publicly to them in common with all the people, *Behold the Lamb of God?*" That it may not seem to be a matter of arrangement; for had they gone away from him to Christ after having been privately admonished by him, and as though to do him a favour, they would perhaps soon have started away again; but now, having taken upon them the following Him, from teaching which had been general, they afterwards remained His firm disciples, as not having followed Him in order to gratify the teacher, but as looking purely to their own advantage.

The Prophets and Apostles then all preached Him absent; the Prophets before His coming according to the flesh, the Apostles after He was taken up; John alone proclaimed Him present. Wherefore he calls himself the *friend of the* ^{c. 3, 29.} *Bridegroom*, since he alone was present at the marriage, he it was that did and accomplished all, he made a beginning of the work. And *looking upon Jesus walking, he saith, Behold the Lamb of God.* Not by voice alone, but with his eyes also he bore witness to, and expressed his admiration of, Christ, rejoicing and glorying. Nor does he for a while address any² word of exhortation to his followers, ^{2 al.} but only shews wonder and astonishment at Him Who was ^{'even'} ^{any'} present, and declares to all the Gift which He came to give, and the manner of purification. For *the Lamb* declares both these things. And he said not, "Who shall take," or "Who hath taken;" but, *Who taketh away the sins of the world;* because this He ever doth. He took them not then only when He suffered, but from that time even to the present doth He take them away, not being repeatedly³ crucified, ^{3 al.} (for He offered One Sacrifice for sins,) but by that One continually purging them. As then THE WORD shews us His preeminence⁴, and THE SON His superiority in com- ^{4 τοῦ υἱοῦ αἰσιματότερος}

HOMIL. XVIII. parison with others, so *The Lamb, The Christ, that Prophet, the True Light, the Good Shepherd*, and whatever other names are applied to Him with the addition of the article, mark a great difference. For there were many "Lambs," and "Prophets," and "Christs," and "sons," but from all these John separates Him by a wide interval. And this he secured not by the article only, but by the addition of *Only-begotten*; for He had nothing in common with the creation.

v. 39. If it seems to any unseasonable that these things should be spoken at *the tenth hour*, (that was the time of day, for he says, *It was about the tenth hour*.) such an one seems to me to be much mistaken. In the case indeed of the many, and those who serve the flesh, the season after feasting is not very suitable for any matters of pressing moment, because their hearts¹ are burdened with meats: but here was a man who did not even partake of common food, and who at evening was as sober as we are at morning, (or rather much more so; for often the remains of our evening food that are left within us, fill our souls with imaginations, but he loaded his vessel with none of these things;) he with good reason spake late in the evening of these matters. Besides, he was tarrying in the wilderness by Jordan, where all came to his baptism with great fear, and caring little at
 Mat. 15, 32. that time for the things of this life; as also they continued with Christ three days, and had nothing to eat. For this is the part of a zealous herald and a careful husbandman, not to desist before he see that the planted seed has got a firm hold². "Why then did he not go about all the parts of Judæa preaching Christ, rather than stand by the river waiting for Him to come, that he might point Him out when He came?" Because he wished that this should be effected by His works; his own object being in the mean time only to make Him known, and to persuade some to hear of eternal life. But to Him he leaves the greater testimony,
 c. 5, 34. that of works, as also He saith, *I receive not testimony of men. The works which My Father hath given Me, the same bear witness of Me*. Observe how much more effectual this was; for when he had thrown in a little spark, at once the blaze rose on high. For they who before had not even

¹ or 'stomachs'

² al. is 'retained'

³ al. is 'retained'

given heed to his words, afterwards say, *All things which John spake were true.* [3.] Besides, if he had gone about saying these things, what was being done would have seemed to be done from some human motive, and the preaching to be full of suspicion*.

And the two disciples heard him, and followed Jesus.

Yet John had other disciples, but they not only did not follow Jesus, but were even jealously disposed towards Him. *Rabbi*, says one, *He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come unto him.* And again¹ they appear bringing a charge against Him; *Why do we fast, but thy disciples fast not?* But those who were better than the rest had no such feeling, but heard, and at once followed; followed, not as despising their teacher, but as being most fully persuaded by him, and producing the strongest proof that they acted thus from a right judgment of his reasonings. For they did not do so by his advice, that might have appeared suspicious; but when he merely foretold what was to come to pass, that *He should baptize with the Holy Ghost, [and with fire,]* they followed. They did not then desert their teacher, but rather desired to learn what Christ brought with Him more than John. And observe zeal combined with modesty. They did not at once approach and question Jesus on necessary and most important matters, nor were they desirous to converse with Him publicly while all were present, at once and in an off-hand manner, but privately; for they knew that the words of their teacher proceeded not from humility, but from truth.

Ver. 40. *One of the two which heard, and followed Him, was Andrew, Simon Peter's brother.*

Wherefore then has he not made known the name of the other also? Some say, because it was the writer himself that followed; others, not so, but that he was not one of the distinguished disciples; it behoved not therefore to say more than was necessary. For what would it have advantaged us to learn his name, when the writer does not mention the names even of the seventy-two? St. Paul also

^d Morel. reads: καὶ ὑπερίκειν ἦν μετὰ τὸ κήρυγμα λοιπῶν.

HOMIL. XVIII. did the same^b. *We have sent*, says he, *with him the brother*,
2 Cor. (who has often in many things been forward,) *whose praise*
8, 18. *is in the Gospel*. Moreover, he mentions Andrew for another reason. What is this? It is, that when you are informed that Simon having in company with him heard, **Matt. 4, 19.** *Follow Me, and I will make you fishers of men*, was not perplexed at so strange a promise, you may learn that his brother had already laid down within him the beginnings of the faith.

Ver. 38. *Then Jesus turned, and saw them following, and saith unto them, What seek ye?*

Hence we are taught, that God does not prevent our wills by His gifts, but that when we begin, when we provide the being willing, then He gives us many opportunities of salvation. *What seek ye?* How is this? He Who knoweth the hearts of men, Who dwelleth¹ in our thoughts, doth He ask? He doth; not that He may be informed; how could that be? but that by the question He may make them more familiar, and impart to them greater boldness, and shew them that they are worthy to hear Him; for it was probable that they would blush and be afraid, as being unknown to Him, and as having heard such accounts of Him from the testimony of their teacher. Therefore to remove all this, their shame and their fear, he questions them, and would not let them come all the way to the house in silence. Yet the event would have been the same had He not questioned them; they would have remained by following Him, and walking in His steps would have reached His dwelling. Why then did He ask? To effect that which I said, to calm their minds², yet disturbed with shame and anxiety, and to give them confidence.

Nor was it by their following only that they shewed their earnest desire, but by their question also: for when they had not as yet learned or even heard any thing from Him, they call Him, *Master*; thrusting themselves as it were among His disciples, and declaring what was the cause of their following, that they might hear somewhat profitable. Observe their wisdom also. They did not say, "Teach us

^a Morel. and Ms. in Bodl. 'this also may be seen with Paul.'

of Thy doctrines, or some other thing that we need to know ;” ^{JOHN I. 39.} but what? *Where dwellest Thou?* Because, as I before said, they wished in quiet to say somewhat to Him, and to hear somewhat from Him, and to learn. Therefore they did not defer the matter, nor say, “ We will come to-morrow by all means, and hear thee speak in public ;” but shewed the great eagerness they had to hear Him, by not being turned back even by the hour, for the sun was already near its setting, (*it was*, saith John, *about the tenth hour.*) And therefore Christ does not tell them the marks of His abode, nor its situation, but rather induces them to follow Him by shewing them that He had accepted them. For this reason He did not say any thing of this kind to them, “ It is an unseasonable time now for you to enter into the house, to-morrow you shall hear if you have any wish, return home now !” but converses with them as with friends, and those ^{1 al. ‘for the present’} who had long been with Him.

How then saith He in another place, *But the Son of Man* ^{Luke 9, 58. v. 39.} *hath not where to lay His Head*, while here He saith, *Come and see* where I abide? Because the expression *hath not where to lay His Head*, signifies that He had no dwelling place of His own, not that He did not abide in a house. And this too is the meaning of the comparison². The ^{2 i. e. with the foxes and birds.} Evangelist has mentioned that *they abode with Him that day*, but has not added wherefore, because the reason was plain; for from no other motive did they follow Christ, and He draw them to Him, but only that they might have instruction; and this they enjoyed so abundantly and eagerly even in a single night, that they both proceeded straightway to the capture³ of others.

[4.] Let us then also learn hence to consider all things ^{3 al. ‘the door’} secondary⁴ to the hearing the word of God, and to deem no ^{4 αἰετ- 7^m} season unseasonable, and, though a man may even have to go into another person’s house, and being a person unknown to make himself known to great men, though it be late in the day, or at any time whatever, never to neglect this traffic. Let food and baths and dinners and the other things of this life have their appointed time; but let the teaching of heavenly philosophy have no separate time, let every season belong to it. For Paul saith, *In season, out of* ^{2 Tim. 4, 2.}

HOMIL. *season, reprove, rebuke, exhort*; and the Prophet too saith[†],
 XVIII. *In His law will he meditate day and night*; and Moses
 Ps. 1, 3. commanded the Jews to do this always. For the things of
 this life, baths, I mean, and dinners, even if they are necessary,
 ἡμετέραν yet being continually repeated, render the body feeble¹;
 but the teaching of the soul the more it is prolonged, the
 stronger it renders the soul which receives it. But now we
 portion out all our time for trifles and unprofitable silly
 talking, and we sit together idly during the morning and
 ἡμέραν² afternoon², midday and evening besides, and we have ap-
 pointed places for this; but hearing the divine doctrines
 ἡμετέραν³ twice or thrice in the week we become sick², and thoroughly
 μὲν sated. What is the reason? We are in a bad state of soul;
 its faculty of desiring and reaching after these things we
 have relaxed altogether. And therefore it is not strong
 enough to have an appetite for spiritual food. And this
 among others is a great proof of weakness, not to hunger
 nor thirst, but to be disinclined to both. Now if this, when
 it takes place in our bodies, is a sure sign of grievous
 disease, and productive of weakness, much more is it so
 in the soul.

“How then,” says one, “shall we be able to renew it, thus
 fallen and relaxed, to strength? what doing, what saying?”
 By applying ourselves to the divine words of the prophets,
 of the Apostles, of the Gospels, and all the others; then we
 shall know that it is far better to feed on these than on
 impure food, for so we must term our unseasonable idle
 talking and assemblies. For which is best, tell me, to con-
 verse on things relating to the market, or things in the law
 courts, or in the camp, or on things in heaven, and on what
 shall be after our departure hence? Which is best, to talk
 about our neighbour and our neighbour’s affairs, to busy our-
 selves in what belongs to other people, or to enquire into
 the things of angels, and into matters which concern our-
 selves? For a neighbour’s affairs are not thine at all; but
 heavenly things are thine. “But,” says some one, “a man
 may by once speaking finish these subjects altogether.”
 Why do you not think this in matters on which you converse
 uselessly and idly, why though ye waste your lives on this

[†] Morel. and Ms. in Bodl. ‘and David also glances at this, saying.’

have ye never exhausted the subject? And I have not yet named what is far more vile than this. These are the things about which the better sort converse one with the other; but the more indifferent and careless carry about in their talk players and dancers and charioteers, defiling men's ears, corrupting their souls, and driving their nature into mad excesses by these narratives, and by means of this discourse introducing every kind of wickedness into their own imagination. For as soon as the tongue has uttered the name of the dancer, immediately the soul has figured to itself his looks, his hair, his delicate clothing, and himself more effeminate than all. Another again fans the flame in another way, by introducing some harlot into the conversation, with her words, and attitudes, and glances, her languishing looks and twisted locks, the smoothness of her cheeks, and her painted eyelids¹. Were you not somewhat affected when I¹ *ὅτε* gave this description? Yet be not ashamed, nor blush, for *ῥεφάει* the very necessity of nature requires this, and so disposes the soul according as the tendency of what is said may be. But if, when it is I that speak, you, standing in the church, and at a distance from these things, were somewhat affected at the hearing, consider how it is likely that they are disposed, who sit in the theatre itself, who are totally free from dread, who are absent from this venerable and awful assembly, who both see and hear those things with much shamelessness. "And why then," perhaps one of those who heed not may say, "if the necessity of nature so disposes the soul, do you let go that, and blame us?" Because, to be softened² when one hears these things, is nature's work; but *μολδύει* to hear them is not a fault of nature, but of deliberate choice. For so he who meddles with fire must needs be injured, so wills the weakness of our nature; yet nature does not therefore draw us to the fire and to the injury thence arising; this can be only from deliberate perversity. I beseech you, therefore, to remove and correct this fault, that you may not of your own accord cast yourselves down the precipice, nor thrust yourselves into the pits of wickedness, nor run of yourselves to the blaze, lest we place ourselves in jeopardy of the fire prepared for the devil. May it come to pass,

JOHN
I. 40.

HOMIL. that we all being delivered both from this fire and from that,
XVIII. may go to the very bosom of Abraham, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

H O M I L Y X I X.

JOHN i. 41, 42.

*He first findeth his own brother Simon, and saith unto him,
We have found the Messias, which is, being interpreted,
the Christ. And he brought him to Jesus.*

WHEN God in the beginning made man, He did not suffer him to be alone, but gave him woman for a helpmate, and made them to dwell together, knowing that great advantage would result from this companionship. What though the woman did not rightly employ this benefit? still if any one make himself fully acquainted with the nature of the matter, he will see, that to the wise great advantage arises from this dwelling together; not in the cause of wife or husband only, but if brothers do this, they also shall enjoy the benefit. Wherefore the Prophet hath said, *What is good, what is pleasant, but that brethren should dwell together?* And ^{Ps. 132, LXX.} Paul exhorted not to neglect the assembling of ourselves ^{Heb. 10,} together. In this it is that we differ from beasts, for this we ^{25.} have built cities, and markets, and houses, that we may be united one with another, not in the place of our dwelling only, but by the bond of love. For since our nature came imperfect ¹ from ^{1 John,} Him Who made it, and is not self-sufficient ², God, for our ^{advantage.} advantage, ordained that the want hence existing should be ³ corrected by the assistance arising from mutual intercourse; so that what was lacking in one should be supplied by another ⁴, and the defective nature thus be rendered self-

^{*} Ben. Morel. and Ms. in Bodl. also marriage is arranged, in order that read the passage thus: 'For this cause what is wanting,' &c.

HOMIL. sufficient; as, for instance, that though made mortal^b, it
XIX. should by succession for a long time maintain immortality.

I might have gone into this argument at greater length, to shew what advantages arise to those who come together from genuine and pure¹ intercourse with each other: but there is another thing which presses now, that on account of which we have made these remarks.

Andrew, after having tarried with Jesus and learned what He did, kept not the treasure to himself, but hastens and runs quickly to his brother, to impart to him of the good things which he had received². “But wherefore has not John said on what matters Christ conversed with them? Whence is it clear that it was for this that they *abode with Him*”? It was proved by us the other day; but we may learn it from what has been read to-day as well. Observe what Andrew says to his brother; *We have found the Messias, which is, being interpreted, the Christ*. You see how, as far as he had learned in a short time, he shewed⁴ the wisdom of the teacher who persuaded them, and their own zeal, who cared for these things long ago³, and from the beginning. For this word, *we have found*, is the expression of a soul which travails⁴ for His presence, and looks for His coming from above, and is made overjoyed when the looked for thing has happened⁵, and hastens to impart to others the good tidings. This is the part of brotherly affection, of natural friendship, of a sincere disposition, to be eager to stretch out the hand to each other in spiritual things. Hear him besides speak with the addition of the article; for he does not say “Messias,” but *the Messias*; thus they were expecting some one Christ⁶, having nothing in common with the others. And behold, I beg of you, the mind of Peter obedient and tractable from the very beginning; he ran to Him without any delay; *He brought him*, saith St. John, *to Jesus*. Yet let no one blame his easy temper if he received the word without much questioning, because it is probable that his brother had told him these things more exactly and

^b καθάπερ οὖν καὶ θεοὶ γενόμενοι.
Ben. and Ms. in Bodl. read, *ὡς αὐτοὶ*
ἔχουσιν καὶ θ. γ.

^c Morel. and Ms. in Bodl. ‘conversed with them, when they straight-

way followed and abode with Him.’

^d Ben. Morel. and Ms. in Bodl. ‘he shewed hence, for he both establishes the wisdom,’ &c.

at length; but the Evangelists from their care for conciseness constantly cut many things short. Besides, it is not said absolutely that "he believed," but that *he brought him to Jesus*, to give him up for the future to Him, so that from Him he might learn all; for the other disciple also was with him, and contributed to this. And if John the Baptist, when he had said that He was *the Lamb*, and that He *baptized with the Spirit*, gave them over to learn the clearer doctrine concerning this thing from Him, much more would Andrew have done this, not deeming himself sufficient to declare the whole, but drawing him to the very fount of light with so much zeal and joy, that the other¹ neither deferred nor¹ ἑκείνον delayed at all².

Ver. 42. *And when Jesus beheld him*, saith the Evangelist,^{2 τὸ} *He said, Thou art Simon, the son of Jonas; thou shalt be called Cephas, which is, by interpretation, a stone.* τυχόν

He begins from this time forth to reveal the things belonging to His Divinity, and to open It out little by little by predictions. So He did in the case of Nathaniel and the Samaritan woman. For prophecies bring men over not less (2.) than miracles; and are free from the appearance of boasting. Miracles may possibly be slandered among foolish men, (*He casteth out devils*, said they, *by Beelzebub*;) but nothing^{Mat. 12, 24.} of the kind has ever been said of prophecy. Now in the case of Nathaniel and Simon He used this method of teaching, but with Andrew and Philip He did not so. Why was this? Because those^d (two) had the testimony of John, no small preparation, and Philip received a credible evidence of faith, when he saw those who had been present.

Thou art Simon, the son of Jonas. By the present, the future is guaranteed; for it is clear that He Who named Peter's father foreknew the future also. And the prediction is attended with praise; but the object was not to flatter, but to foretel something future. Hear³ at least in the case³ al. of the Samaritan woman, how He utters a prediction with^{con-} sider severe reproofs^e; *Thou hast had, He saith, five husbands*, c. 4, 18. *and he whom thou now hast is not thy husband.* So also

^d i. e. those mentioned above, v. 40. Andrew.
who were present when St. John Baptist gave his testimony, one of whom was

^e al. 'reproving with earnestness.'

HOMIL. His Father makes great account of prophecy, when He sets
 X1 X. Himself against the honour paid to idols: *Let them declare*
 Is. 47, *to you, saith He, what shall come upon you; and again, I*
 13. *have declared, and have saved, and there was no foreign*
 Is. 43, *God amongst you; and He brings this forward through all*
 12. *prophecy. Because prophecy is especially the work of God,*
 LX X. *which devils cannot even imitate, though they strive ex-*
ceedingly. For in the case of miracles there may be delu-
sion; but exactly to foretel the future belongs to that pure
Nature alone. Or if devils ever have done so, it was by
deceiving the simpler sort; whence their oracles are always
easily detected.

But Peter makes no reply to these words; as yet he knew nothing clearly, but still was learning. And observe, that not even the prediction is fully set forth; for Jesus did not say, "I will change thy name to Peter, and upon this rock I will build My Church," but, *Thou shalt be called Cephas*. The former speech would have expressed too great authority¹ and power; for Christ does not immediately nor at first declare all His power, but speaks for a while in a humbler tone; and so, when He had given the proof of His Divinity, He puts it more authoritatively, saying², *Blessed art thou, Simon, because My Father hath revealed it to thee; and again, Thou art Peter, and upon this rock I will build My Church*. Him therefore He so named, and James Mark 3, and his brother He called *sons of thunder*. Why then doth He this? To shew that it was He Who gave the old cove-
 17. nant, that it was He Who altered names, Who called Abram *Abraham*, and Sarai *Sarah*, and Jacob *Israel*. To many He assigned names even from their birth, as to Isaac, and Is. 8, 3. Samson, and to those in Isaiah and Hosea; but to others Hosea¹, He gave them after they had been named by their parents, 4. 6. 9. as to those we have mentioned, and to Joshua the son of Nun. It was also a custom of the Ancients to give names from things, which in fact Leah also has done²; and this

¹ el. 'And I say unto thee, *Thou art Simon, thou shalt be called Cephas, which is by interpretation a stone.*'

² *ὁ περ ὀνόματι καὶ ἡλίας πεποίηκε.* and there are no various readings. Savile has in the margin *ὁ περ οὖν καὶ*

ἡλία. We may venture to read "*ἡ Λεῖα*," as he praises her for this, Hom. lvi. on Genesis. 'Observe how she gave names to those she bore, not lightly nor at random.'

takes place not without cause, but in order that men may have the appellation to remind them of the goodness of God, ^{JOHN 1. 42.} that a perpetual memory of the prophecy conveyed by the names may sound in the ears of those who receive it. Thus too He named John early¹, because they whose virtue was¹ *ἐκωθεν* to shine forth from their early youth, from that time received their names; while to those who were to become great² at a² *ἐνιδόρῳ* later period, the title also was given later.

[3.] But then they received each a different name, we now have all one name, that which is greater than any, being called³ "Christians," and "sons of God," and (His) "friends," ^{3 al. 'the being called.'} and (His) "Body." For the very term itself is able more than all those others to rouse us, and make us more zealous⁴ for^{4 al. 'more ready.'} the practice of virtue. Let us not then act unworthily of the honour belonging to the title, considering⁵ the excess of our dignity, we who are called Christ's; for so Paul hath named us. Let us bear in mind and respect the grandeur of the appellation. For if one who is said to be descended from some famous general, or one otherwise distinguished, is proud to be called this or that man's son, and deems the name a great honour, and strives in every way so as not to affix, by remissness of his own, reproach to him after whom he is called; shall not we who are called after the name, not of a general, nor any of the princes upon earth, nor Angel, nor Archangel, nor Seraphim, but of the King of these Himself, shall not we freely give even our very life, so as not to insult Him Who has honoured us? Know ye not what honour the royal bands of shield-bearers and spearmen that are about the king enjoy? So let us who have been deemed worthy to be near Him, and much closer, and as much nearer than those just named, as the body is closer to the head than they, let us, I say, use every means to be imitators of Christ.

What then saith Christ? *The foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His Head.* ^{Luke 9, 58.} Now if I demand this of you, it will seem perhaps to most of you grievous and burdensome; because therefore of your infirmity I speak not of⁶ such perfection,⁶ *ἀφίμῃ*. but desire you not to be nailed to riches; and as I, because of the infirmity of the many, retire somewhat from (demanding)

HOMIL. the excess of virtue, I desire that you do so and much more
XIX. on the side of vice. I blame not those who have houses,

and lands, and wealth, and servants, but wish them to
¹ al. 'to possess' these things in a safe and becoming way. And
 use.¹ what is "a becoming way?" As masters, not as slaves; so
 that they rule them, be not ruled by them; that they use, not
 abuse them. This is why they are called, "things to be

² χρη-
 ματα.² used²," that we may employ them on necessary services, not
 hoard them up; this is a domestic's office, that a master's;
 it is for the slave to keep them, but for the lord and one who
 has great authority to expend. Thou didst not receive thy
 wealth to bury, but to distribute. Had God desired riches
 to be hoarded, He would not have given them to men, but
 would have let them remain as they were in the earth; but
 because He wishes them to be spent, therefore He has per-
 mitted us to have them, that we may impart them to each
 other. And if we keep them to ourselves, we are no longer
 masters of them. But if you wish to make them greater and
 therefore keep them shut up, even in this case the best plan
 of all is to scatter and distribute them in all directions;
 because there can be no revenue without an outlay, no wealth
 without expenditure. One may see that it is so even in
 worldly matters. So it is with the merchant, so with the
 husbandman, who put forth the one his wealth, the other his
 seed; the one sails the sea to disperse his wares, the other
 labours all the year putting in and tending his seed. But
 here there is no need of any one of these things, neither to
 equip a vessel, nor to yoke oxen, nor to plough land, nor to
 be anxious about uncertain weather, nor to dread a fall of
 hail; here are neither waves nor rocks; this voyage and this
 sowing needs one thing only, that we cast forth our pos-
 sessions; all the rest will that Husbandman do, of Whom

c. 15, 1. Christ saith, *My Father is the Husbandman*. Is it not
 then absurd to be sluggish and slothful where we may gain
 all without labour, and where there are many toils and
 many³ troubles and cares, and after all, an uncertain hope,
³ al.
 'more.'⁴ there to display all eagerness? Let us not, I beseech you,
 let us not be to such a degree senseless about our own
 salvation, but let us leave the more troublesome task, and
 run to that which is most easy and more profitable, that we

may obtain also the good things that are to come ; through **JOHN**
the grace and loving-kindness of our Lord Jesus Christ, **I. 42.**
with Whom to the Father and the Holy and quickening
Spirit be glory, now and ever, and world without end.
Amen.

HOMILY XX.

JOHN i. 43, 44.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter.

Prov. 14, 23. LXX. Matt. 7, 8. *To every careful thinker there is a gain**, saith the proverb; and Christ implied more than this, when He said, *He that seeketh findeth*. Wherefore it does not occur to me any more to wonder how Philip followed Christ. Andrew was persuaded when he had heard from John, and Peter the same from Andrew, but Philip not having learned any thing from any but Christ Who said to him only this, *Follow Me*, straightway obeyed, and went not back, but even became a preacher to others. For he ran to Nathanael and said to him, *We have found Him of Whom Moses in the Law and the Prophets did write*. Seest thou what a thoughtful¹ mind he had, how assiduously he meditated on the writings of Moses, and expected the Advent? for the expression, *we have found*, belongs always to those who are in some way seeking. *The day following Jesus went forth into Galilee*. Before any had joined Him, He called no one; and He acted thus not without cause, but according to His own wisdom and intelligence. For if, when no one came to Him spontaneously, He had Himself drawn them, they might perhaps have started away; but now, having chosen this of themselves, they afterwards remained firm. He calls Philip, one who was better acquainted with Him; for he, as having been born and bred in Galilee, knew Him more than others. Having then taken the disciples, He next goes to the capture of the others, and draws to Him Philip and Nathanael. Now in

¹ μεμε-
ριμνη-
μένην.

* παντὶ τῷ μεριμνῶντι ἔνεστί τι ἔχεισί μοι. Savile θθ. οὐδὲ ἔπ. μ. περισσόν. In the next sentence Morel. which seems the better reading. Ben. and most Mss. read θθεν καὶ

the case of Nathanael this was not so wonderful, because the fame of Jesus had gone forth into all Syria. But the wonderful thing was respecting Peter and James and Philip, that they believed, not only before the miracles, but that they did so being of Galilee, out of which *arise no prophet, nor can any good thing come*; for the Galilæans were somehow of a more boorish and dull disposition than others; but even in this Christ displayed forth His power, by selecting from a land which bore no fruit His choicest disciples. It is then probable that Philip having seen Peter and Andrew, and having heard what John had said, followed; and it is probable also that the voice of Christ wrought in him somewhat; for He knew those who would be serviceable. But all these points the Evangelist cuts short. That Christ should come, he knew; that this was Christ, he knew not, and this I say that he heard either from Peter or John. But John mentions his village also, that you may learn that God ^{JOHN I. 45. Matt. 4, 24.} *hath chosen the weak things of the world.* ^{1 Cor. 1, 27.}

Ver. 45. *Philip findeth Nathanael, and saith unto him, We have found Him of Whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph.*

He says this, to make his preaching credible, which it must be if it rests on Moses and the Prophets besides, and by this to abash his hearer. For since Nathanael was an exact¹ man, and one who viewed all things with truth, as ^{ἀκριβής} Christ also testified and the event shewed, Philip with reason refers him to Moses and the Prophets, that so he might receive Him Who was preached. And be not troubled though he called Him *the son of Joseph*; for still he was supposed to be his son. "And whence, O Philip, is it plain that this is He? What proof dost thou mention to us? for it is not enough merely to assert this. What sign hast thou seen, what miracle? Not without danger is it to believe without cause in such matters. What proof then hast thou?" "The same as Andrew," he replies; for he though unable to produce the wealth which he had found, or to describe his treasure in words, when he had discovered it, led his brother to it. So too did Philip. How this is the Christ, and how the prophets proclaimed Him beforehand, he said not; but he draws him to Jesus, as knowing that he would not

HOMIL. afterwards fall off, if he should once taste His words and
XX. teaching.

Ver. 46, 47. *And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile.*

He praises and approves the man, because he had said, *Can any good thing come out of Nazareth?* and yet he ought to have been blamed. Surely not; for the words are not those of an unbeliever, nor deserving blame, but praise. "How so, and in what way?" Because Nathanael had considered the writings of the Prophets more than Philip. For he had heard from the Scriptures, that Christ must come from Bethlehem, and from the village in which David was. This belief at least prevailed among the Jews, and the Prophet had proclaimed it of old, saying, *And thou, Bethlehem, art by no means the least among the princes of Judah, for out of thee shall come a Governor, that shall*
Matt. 2, 6. Micah 5, 2. *feed¹ My people Israel.* And so when he heard that He was from Nazareth, he was confounded, and doubted, not finding the announcement of Philip to agree with the prediction of the Prophet.

But observe his wisdom and candour even in his doubting. He did not at once say, "Philip, thou deceivest me, and speakest falsely, I believe thee not, I will not come; I have learned from the prophets that Christ must come from Bethlehem, thou sayest *from Nazareth*; therefore this is not that Christ." He said nothing like this; but what does he? He goes to Him himself; shewing, by not admitting that Christ was *of Nazareth*, his accuracy respecting the Scriptures, and a character not easily deceived; and by not rejecting him who brought the tidings, the great desire which he felt for the coming of Christ. For he thought within himself that Philip was probably mistaken about the place.

[2.] And observe, I pray you, his manner of declining, how gentle he has made it, and in the form of a question. For he said not, "Galilee produces no good;" but how said he? "*Can any good thing come out of Nazareth?*" Philip also was very prudent; for he is not as one perplexed, angry, and

annoyed, but perseveres, wishing to bring over the¹ man, ^{JOHN I. 48.} and manifesting to us from the first of his preaching² the ^{1 al.} firmness³ which becomes an Apostle. Wherefore also Christ ^{2 this'} saith, *Behold an Israelite indeed, in whom is no guile.* So ^{3 προομι- μων} that there is such a person as a false Israelite; but this is ^{3 εδρο- νων} not such an one; for his judgment, Christ saith, is impartial, he speaks nothing from favour, or from ill-feeling. Yet the Jews, when they were asked where Christ should be born, replied, *In Bethlehem*, and produced the evidence, saying, ^{Matt. 2, 5.} *And thou, Bethlehem, art by no means the least among the* ^{Micah} *princes of Judah.* Before they had seen Him they bore ^{5, 2.} this witness, but when they saw Him in their malice they concealed the testimony, saying, *But as for this fellow, we* ^{c. 9, 29.} *know not whence He is.* Nathanael did not so, but continued to retain the opinion which he had from the beginning, that He was not "of Nazareth."

How then do the prophets call Him a Nazarene? From His being brought up and abiding there. And He omits to say, "I am not of Nazareth," as Philip hath told thee, but of Bethlehem," that He may not at once make the account seem questionable; and besides this, because, even if He had gained belief, He would not have given sufficient proof that He was the Christ. For what hindered Him without being Christ, from being of Bethlehem, like the others who were born there? This then He omits; but He does that which has most power to bring him over, for He shews that He was present when they were conversing. For when Nathanael had said,

Ver. 48. *Whence knowest Thou me?* He replies, *Before that Philip called thee, when thou wast under the fig-tree, I saw thee.*

Observe a man firm and steady⁴. When Christ had said, ^{4 βεβή- κота} *Behold an Israelite indeed*, he was not made vain by this approbation, he ran not after this open praise, but continues seeking and searching more exactly, and desires to learn something certain. He still enquired as of a man^b, but Jesus answered as God. For He said, "I have known thee

^b ὡς ἄνθρωπον ἐξήραξεν. So Morel. Bened. read ὡς ἄνθρωπος, "he enquired and Ms. in Bodleian. Savile and the as a man."

170 *Nathanael convinced by the foreknowledge of Christ.*

HOMIL. from the first¹," (him and the candour² of his character³, this
XX. He knew not as a man, from having closely followed him, but
¹ ἔγνωθεν
² ἐπι-
εικелей as God from the first,) "and but now I saw thee by the fig-
tree;" when there was no one present there but only Philip
and Nathanael who said all these things in private. It is
mentioned, that having seen him afar off, He said, *Behold
an Israelite indeed*; to shew⁴, that before Philip came near,
Christ spoke these words, that the testimony might not be
suspected. For this reason also He named the time, the
place, and the tree; because if He had only said, "Before
Philip came to thee, I saw thee," He might have been
suspected of having sent him, and of saying nothing
wonderful; but now, by mentioning both the place where
he was when addressed by Philip, and the name of the tree,
and the time of the conversation, He shewed that His fore-
³ πρόβη-
σιν knowledge³ was unquestionable.

And He did not merely shew to him His foreknowledge,
but instructed him also in another way. For He brought
him to a recollection of what they then had said; as,
Can there any good thing come out of Nazareth? And
it was most especially on this account that Nathanael
received Him, because when he had uttered these words,
He did not condemn, but praised and approved him. There-
fore he was assured that this was indeed the Christ, both
from His foreknowledge, and from His having exactly
searched out his sentiments, which was the act of One
Who would shew that He knew what was in his mind; and
besides, from His not having blamed, but rather praised him
when he had seemed to speak against Himself. He said
then, that Philip had *called* him; but what Philip had said
to him or he to Philip, He omitted, leaving it to his own
conscience, and not desiring farther to rebuke him.

[3.] Was it then only *before Philip called him* that He
saw him? did He not see him before this with His sleepless
Eye? He saw him, and none could gainsay it; but this is
what it was needful to say at the time. And what did
Nathanael? When he had received an unquestionable proof

^c One Ms. reads, οὐ γὰρ εἶπεν, ἔγνω- ^d ἵνα μάθῃ. Savile conjectures ἵνα
θέν σε οἶδα, καὶ τὸν τρόπον, καὶ τὴν ἐπ. μάθῃς, but without authority.

of His foreknowledge, he hastened to confess Him, shewing by his previous delay his caution¹, and his fairness by his assent afterwards. For, saith the Evangelist,

JOHN
I. 49.
¹ ἀκρι-
βεια

Ver. 49. *He answered and saith unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel.*

Seest thou how his soul is filled at once with exceeding joy, and embraces Jesus with words? "Thou art," saith he, "That Expected, That Sought for One." Seest thou how he is amazed, how he marvels? how he leaps and dances with delight?

So ought we also to rejoice, who have been thought worthy to know the Son of God; to rejoice, not in thought alone, but to shew it also by our actions. And what must they do who rejoice? Obey Him Who has been made known to them; and they who obey, must do whatever He willet. For if we are going to do what angers Him, how shall we shew that we rejoice? See ye not in our houses when a man entertains one whom he loves, how gladly he exerts himself, running about in every direction, and though it be needful to spend all that he has, sparing nothing so that he please his visitor? But if one who invites should not attend to his guest², and not do such things as would procure him ease, though he should say ten thousand times that he rejoices at his coming, he could never be believed by him. And justly; for this should be shewn by actions. Let us then, since Christ hath come to us, shew that we rejoice, and do nothing that may anger Him; let us garnish the abode to which He has come, for this they do who rejoice; let us set before Him the meal³ which He desires to eat, for this they do who hold² ^{ἁριστον} festival. And what is this meal? He saith Himself; *My meat is, that I may do the will of Him that sent Me.* When He is hungry, let us feed Him; when He is thirsty, let us give Him drink: though thou give Him but a cup of cold water, He receives it; for He loves thee, and to one who loves, the offerings of the beloved, though they be small, appear great. Only be not thou slothful; though thou cast in but two farthings, He refuses them not, but receives them as great riches. For since He is without wants, and receives these offerings, not because He needs them, it is reasonable

* Ben. conj. καλοῦντι for καλῶν τις. 'But if he mind not when he calls.'

HOMIL. that all distinction should be not in the quantity of the gifts, but
 XX. the intention¹ of the giver. Only shew that thou lovest Him
 1 προ- Who is come, that for His sake thou art giving all diligence,
 ἀφ' ὧν that thou rejoicest at His coming. See how He is disposed
 toward thee. He came for thee, He laid down His life for
 thee, and after all this He doth not refuse even to entreat thee.

2 Cor. *We are ambassadors, saith Paul, for Christ, as though God*
 5, 20. *did beseech you by us.* "And who is so mad," saith some
 one, "as not to love his own Master?" I say so too, and
 I know that not one of us would deny this in words or
 intention; but one who is beloved desires love to be shewn,
 not by words only, but by deeds also. For to say that we
 love, and not to act like lovers, is ridiculous, not only before
 God, but even in the sight of men. Since then to confess
 Him in word only, while in deeds we oppose Him, is not
 only unprofitable, but also hurtful to us; let us, I entreat
 you, also make confession by our works; that we also may
 obtain a confession from Him in that day, when before His
 Father He shall confess those who are worthy in Christ
 Jesus our Lord, by Whom and with Whom, to the Father
 and the Holy Ghost be glory, now and ever, and world
 without end. Amen.

HOMILY XXI.

JOHN i. 49, 50.

Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.

BELOVED, we need much care, much watchfulness, to be able to look into the depth of the Divine Scriptures. For it is not possible to discover their meaning in a careless way, or while we are asleep, but there needs close search, and there needs earnest prayer, that we may be enabled to see some little way into the secrets of the divine oracles. To-day, for instance, here is no trifling question proposed to us, but one which requires much zeal and enquiry. For when Nathanael said, *Thou art the Son of God*, Christ replies, *Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.*

Now what is the question arising from this passage? It is this*. Peter, when after so many miracles and such high doctrine he confessed that, *Thou art the Son of God*, is ^{Mat. 16,} called *blessed*, as having received the revelation from the Father; while Nathanael, though he said the very same thing before seeing or hearing either miracles or doctrine, had no such word addressed to him, but as though he had not said so much as he ought to have said, is brought¹ to ^{al. 'led} things greater still. What can be the reason of this? It is, ^{forward²}

* Morel. and Ms. in Bodleian read σκόντων τὸ ῥητὸν τοῦτο διαπορούντες the passage thus: πολλοὶ τῶν ἀναγινω- φάσι· τί δήποτε Πέτρος κ. τ. λ.

HOMIL. that Peter and Nathanael both spoke the same words, but
XXI. not both with the same intention. Peter confessed Him to be *The Son of God*, but as being Very God; Nathanael, as being mere man. And whence does this appear? From what he said after these words; for after, *Thou art the Son of God*, he adds, *Thou art the King of Israel*. But the Son of God is not *King of Israel* only, but of all the world.

And what I say is clear, not from this only, but also from what follows. For Christ added nothing more to Peter, but as though his faith were perfect, said, that upon this confession of his He would build the Church; but in the other case He did nothing like this, but the contrary. For as though some large, and that the better, part were wanting to his confession, He added what follows. For what saith He?

Ver. 51. *Verily, verily I say unto you, Hereafter ye shall see heaven open, and the Angels of God ascending and descending upon the Son of Man.*

Seest thou how He leads him up by little and little from the earth, and causes him no longer to imagine Him a man merely? for One to Whom Angels minister, and on Whom Angels ascend and descend, how could He be man? For this reason He said, *Thou shalt see greater things than these*. And in proof of this, He introduces the ministry of Angels. And what He means is something of this kind: "Doth this, O Nathanael, seem to thee a great matter, and hast thou for this confessed me to be King of Israel? What then wilt thou say, when thou seest the Angels ascending and descending upon Me?" Persuading him by these words to own Him Lord also of the Angels. For on Him as on the King's own Son, the royal ministers ascended and descended, once at the season of the Crucifixion, again at the time of the Resurrection and the Ascepsion, and before this
 Matt. 4, also, when they *came and ministered unto Him*, when they
 11. proclaimed the glad tidings of His birth, and cried, *Glory*
 Luke 2, *to God in the highest, and on earth peace*, when they came
 14. to Mary, when they came to Joseph.

And He does now what He has done in many instances; He utters two predictions, gives present proof of the one, and confirms that which has to be accomplished by that

which is so already. For of His sayings some had been proved, such as, *Before Philip called thee, under the fig-tree I saw thee*; others had yet to come to pass, and had partly done so, namely, the descending and ascending of the Angels, at the Crucifixion, the Resurrection, and the Ascension; and this He renders credible by His words even before the event. For one who had known His power by what had gone before, and heard from Him of things to come, would more readily receive this prediction too.

What then does Nathanael? To this he makes no reply. And therefore at this point Christ stopped His discourse with him, allowing him to consider in private what had been said; and not choosing to pour forth all at once, having cast seed into fertile ground, He then leaves it to shoot at leisure. And this He has shewn in another place, where He saith, *The kingdom of heaven is like to a man that sowed good seed, but while he slept, his enemy cometh, and soweth tares among the wheat.*

Chap. ii. ver. 1, 2. *On the third day there was a marriage in Cana of Galilee. And Jesus was called to the marriage. And the mother of Jesus was there, and His brethren*¹.

I said before that He was best known in Galilee; therefore they invite Him to the marriage, and He comes; for He looked not to His own honour, but to our benefit. He who disdained not to *take upon Him the form of a servant*, would much less disdain to be present at the marriage of servants; He who sat down *with publicans and sinners*, would much less refuse to sit down with those present at the marriage. Assuredly they who invited Him had not formed a proper judgment of Him, nor did they invite Him as some great one, but merely as an ordinary acquaintance; and this the Evangelist has hinted at, when he says, *The mother of Jesus was there, and His brethren*. Just as they invited her and His brethren, they invited Jesus.

Ver. 3. *And when they wanted wine, His mother saith unto Him, They have no wine.*

Here it is worth while to enquire whence it came into His mother's mind to imagine any thing great of her Son; for He had as yet done no miracle, since the Evangelist

JOHN
II. 1-3.

Mat. 13,
24. 25.
slightly
varying
from
G. T.

¹ The
reading
is dif-
ferent
in G. T.

Phil. 2,
7.
Matt. 9,
13.

HOMIL. saith, *This beginning of miracles did Jesus in Cana of Galilee.*
 XXI.
 c. 2, 11.

[2.] Now if any say that this is not a sufficient proof that it was the *beginning of His miracles*, because there is added simply *in Cana of Galilee*, as allowing it to have been the first done there, but not altogether and absolutely the first, for He probably might have done others elsewhere, we will make answer to him of that which we have said before. And of what kind? The words of John (the Baptist); *And I knew Him not; but that He should be made manifest to Israel, therefore am I come, baptizing with water.* Now if He had wrought miracles in early age, the Israelites would not have needed another to declare Him. For He who came among men, and by His miracles was so made known, not to those only in Judæa, but also to those in Syria and beyond, and who did this in three years only, or rather who did not need even these three years to manifest Himself, for immediately and from the first His fame went abroad every where; He, I say, Who in a short time so shone forth by the multitude of His miracles, that His name was well known to all, was much less likely, if while a child He had from an early age wrought miracles, to escape notice so long. For what was done would have seemed stranger as done by a boy, and there would have been time for twice or thrice as many, and much more. But in fact He did nothing while He was a child, save only that one thing to which Luke has testified, that at the age of twelve years He sat hearing the doctors, and was thought admirable for His questioning. Besides, it was in accordance with likelihood and reason that He did not begin His signs at once from early age; for they would have deemed the thing a delusion. For if when He was of full age many suspected this, much more, if while quite young He had wrought miracles, would they have hurried Him sooner and before the proper time to the Cross, in the venom of their malice; and the very facts of the Dispensation would have been discredited.

“How then,” asks some one, “came it into the mind of His mother to imagine any thing great of Him?” He was now beginning to reveal Himself, and was plainly discovered

Matt. 4,
24.

Luke 2,
46.

by the witness of John, and by what He had said to His ^{JOHN} disciples. And before all this, the Conception itself and all ^{II. 4.} its attendant circumstances¹ had inspired her with a very ^{1al. 'and} great opinion of the Child; "for," saith Luke, "she heard ^{all that took} all the sayings concerning the Child, and kept them in her ^{place} heart." "Why then," says one, "did not she speak this ^{after His birth.'} before^b?" Because, as I said, it was now at last that He was beginning to manifest Himself. Before this time He lived as one of the many, and therefore His mother had not confidence to say any such thing to Him; but when she heard that John had come on His account, and that he had borne such witness to Him as he did, and that He had disciples, after that she took confidence, and called Him, and said, when they wanted wine, *They have no wine*. For she desired both to do them a favour, and through her Son to render herself more conspicuous; perhaps too she had some human feelings, like His brethren, when they said, *Shew thyself to the world*, ^{c. 17, 4.} desiring to gain credit from His miracles. Therefore He answered somewhat vehemently², saying,

Ver. 4. *Woman, what have I to do with thee? Mine* <sup>2 σφοδ-
ρότερον</sup> *hour is not yet come.*

To prove that He greatly respected His mother, hear Luke relate how He was *subject to His parents*, and our ^{Luke 2,} own Evangelist declare how He had forethought for her at ^{51.} the very season of the Crucifixion. For where parents cause no impediment or hindrance in things belonging to God, it is our bounden duty to give way to them, and there is great danger in not doing so; but when they require any thing unseasonably, and cause hindrance in any spiritual matter, it is unsafe to obey. And therefore He answered thus in this place, and again elsewhere, *Who is My mother*, ^{Mat. 12,} *and who are My brethren?* because they did not yet think ^{48.} rightly of Him; and she, because she had borne Him, claimed, according to the custom of other mothers, to direct Him in all things, when she ought to have revered and worshipped Him. This then was the reason why He answered

* This is the common reading, but the passage (Luke 2, 51.) is not so found in G. T.; Morel. and Ms. in Bodleian read: *τοῦτο καὶ ὁ Λουκᾶς* ^{ἡμῶν δείκνυσιν λέγων ἡ δὲ Μαριάμ συνετίθει τὰ ῥήματα πάντα συμβάλλουσα ἐν τῇ κ.} ^{b i. e. as she spoke at the marriage.}

HOMIL. as He did on that occasion. For consider what a thing it was, XXI. that when all the people high and low were standing round Him, when the multitude was intent on hearing¹ Him, and His doctrine had begun to be set forth, she should come into the midst and take Him away from the work of exhortation, and converse with Him apart, and not even endure to come within, but draw Him outside merely to herself. This is why He said, *Who is My mother and My brethren?* Not to insult her who had borne Him, (away with the thought!) but to procure her the greatest benefit, and not to let her think meanly of Him. For if He cared for others, and used every means to implant in them a becoming opinion of Himself, much more would He do so in the case of His mother. And since it was probable that if these words had been addressed to her by her Son, she would not readily have chosen even then to be convinced, but would in all cases have claimed the superiority as being His mother, therefore He replied as He did to them who spake to Him; otherwise He could not have led up her thoughts from His present lowliness to His future exaltation, had she expected that she should always be honoured by Him as by a son, and not that He should come as her Master.

It was then from this motive that He said in this place, *Woman, what have I to do with thee?* and also for another reason not less pressing. What was that? It was, that His miracles might not be suspected. The request ought to have come from those who needed, not from His mother. And why so? Because what is done at the request of one's friends, great though it be, often causes offence to the spectators; but when they make the request who have the need, the miracle is free from suspicion, the praise unmixed,

[3.] the benefit great. So if some excellent physician should enter a house where there were many sick, and be spoken to by none of the patients or their relations, but be directed only by his own mother, he would be suspected² and disliked by the sufferers, nor would any of the patients or their attendants deem him able to exhibit any thing great or remarkable. And so this was a reason why He rebuked her on that occasion, saying, *Woman, what have I to do with thee?* instructing her for the future not to do the like;

¹ lit.
hanging
on the
hearing

² [and
tire-
some]
Morel.

because, though He was careful to honour His mother, yet JOHN II. 4. He cared much more for the salvation of her soul, and for the doing good to the many, for which He took upon Him the flesh.

These then were the words, not of one speaking rudely to his mother, but belonging to a wise dispensation, which brought her into a right frame of mind, and provided that the miracles should be attended with that honour which was meet. And setting other things aside, this very appearance which these words have of having been spoken chidingly, is amply enough to shew that He held her in high honour, for by His displeasure He shewed that He revered her greatly; in what manner, we will say in the next discourse. Think of this then, and when you hear a certain woman saying, *Blessed is the womb that bare Thee, and the paps which* Luke 11, *Thou hast sucked, and Him answering, rather blessed are* 27. *they that do the will of My Father*¹, suppose that those ¹ ἀκού-
οντες
τὸν λό-
γον τοῦ
Θεοῦ.
G. T. other words also were said with the same intention. For the answer was not that of one rejecting his mother, but of One who would shew that her having borne Him would have nothing availed her, had she not been very good and faithful. Now if, setting aside the excellence of her soul, it profited Mary nothing that the Christ was born of her, much less will it be able to avail us to have a father or a brother, or a child of virtuous and noble disposition, if we ourselves be far removed from his virtue. *A brother, saith David, doth not redeem, shall man redeem?* We must place our hopes of Ps. 48, 8.
LXX. salvation in nothing else, but only in our own righteous deeds (done) after² the grace of God. For if this by itself could have availed³, it would have availed the Jews, (for Christ was their kinsman according to the flesh,) it would have availed the town in which He was born, it would have availed His brethren. But as long as His brethren cared not for themselves, the honour of their kindred availed them nothing, but they were condemned with the rest of the world, and then only were approved, when they shone by their own virtue; and the city fell, and was burnt, having gained nothing from this; and His kinsmen according to the flesh were slaughtered and perished very miserably, having gained nothing towards being saved from their relationship to Him,

HOMIL.
XXI. because they had not the defence of virtue. The Apostles; on the contrary, appeared greater than any, because they followed the true and excellent way of gaining relationship with Him, that by obedience. And from this we learn that we have always need of faith, and a life shining and bright, since this alone will have power to save us. For though His relations were for a long time every where held in honour, being called the Lord's kinsmen¹, yet now we do not even know their names, while the lives and names of the Apostles are every where celebrated.

¹ Δεσπό-
συνοί.
Eus. H.
E. 1. 7.

² al. 're-
lation-
ship'

³ lit.
'Greeks'

Hosea
12, 12.
c. 8, 56.

⁴ al.
'apply'

Let us then not be proud of nobleness of birth² according to the flesh, but though we have ten thousand famous ancestors, let us use diligence ourselves to go beyond their excellences, knowing that we shall gain nothing from the diligence of others to help us in the judgment that is to come; nay, this will be the more grievous condemnation, that though born of righteous parents and having an example at home, we do not, even thus, imitate our teachers. And this I say now, because I see many heathens³, when we lead them to the faith and exhort them to become Christians, flying to their kinsmen and ancestors and house, and saying, "All my relations and friends and companions are faithful Christians." What is that to thee, thou wretched and miserable? This very thing will be especially thy ruin, that thou didst not respect the number of those around thee, and run to the truth. Others again who are believers but live a careless life, when exhorted to virtue make the very same defence, and say, "my father and my grandfather and my great grandfather were very pious and good men." But this will assuredly most condemn thee, that being descended from such men, thou hast acted unworthily of the root from whence thou art sprung. For hear what the Prophet says to the Jews, *Israel served for a wife, and for a wife he kept (sheep;)* and again Christ, *Your father Abraham rejoiced to see My day, and he saw it, and was glad.* And every where they bring forward⁴ to them the righteous acts of their fathers, not only to praise them, but also to make the charge against their descendants more heavy. Knowing then this, let us use every means that we may be saved by our own works, lest having deceived ourselves by vain trusting on

others, we learn that we have been deceived when the knowledge of it will profit us nothing. *In the grave*, saith David, ^{JOHN II. 4.} *who shall give Thee thanks?* ^{PS. 6, 5.} Let us then repent here, that we may obtain the everlasting goods, which may God grant we all do, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

HOMILY XXII.

JOHN ii. 4.

Woman, what have I to do with thee? Mine hour is not yet come.

IN preaching the word there is some toil, and this Paul
¹ Tim. declares when he says, *Let the elders that rule well be*
^{5, 17.} *counted worthy of double honour, especially they who labour*
in the word and doctrine. Yet it is in your power to make
 this labour light or heavy; for if you reject our words, or if
 without actually rejecting them you do not shew them forth
 in your works, our toil will be heavy, because we labour
 uselessly and in vain: while if ye heed them and give proof
 of it by your works, we shall not even feel the toil, because
 the fruit produced by our labour will not suffer the great-
 ness of that labour to appear. So that if you would rouse
 our zeal, and not quench or weaken it, shew us, I beseech
¹ ^{κομῶν-} you, your fruit, that we may behold the fields waving ¹ with
^{τα} corn, and being supported by hopes of an abundant crop,
² al. 'our' and reckoning up your ² riches, may not be slothful ³ in
³ lit. carrying on this good traffic.
¹ numb,
 al. 'be
 weary'

It is no slight question which is proposed to us also
 to-day. For first, when the mother of Jesus says, *They have*
no wine, Christ replies, *Woman, what have I to do with*
thee? Mine hour is not yet come. And then, having thus
 spoken, He did as His mother had said; an action which
 needs enquiry no less than the words. Let us then, after
 calling upon Him Who wrought the miracle, proceed to the
 explanation.

The words are not used in this place only, but in others
 c. 8, 10. also; for the same Evangelist says, *They could not lay*

hands on Him¹, because His hour was not yet come; and again, No man laid hands on Him, because His hour was not yet come; and again, The hour is come, glorify Thy Son. What then do the words mean? I have brought together more instances, that I may give one explanation of all. And what is that explanation? Christ did not say, *Mine hour is not yet come*, as being subject to the necessity of seasons, or the observance of an *hour*; how can He be so, Who is Maker of seasons, and Creator of the times and the ages? To what else then did He allude? He desires to shew^a this; that He works all things at their convenient season, not doing all at once; because a kind of confusion and disorder would have ensued, if, instead of working all at their proper seasons, He had mixed all together, His Birth, His Resurrection, and His coming to Judgment. Observe this; creation was to be, yet not all at once; man and woman were to be created, yet not even these together; mankind were to be condemned to death, and there was to be a resurrection, yet the interval between the two was to be great; the law was to be given, but not grace with it, each was to be dispensed at its proper time. Now Christ was not subject to the necessity of seasons, but rather settled their order, since He is their Creator; and therefore He saith in this place, *Mine hour is not yet come*. And His meaning is, that as yet He was not manifest^b to the many, nor had He even His whole company of disciples; Andrew followed Him, and next to^c him Philip,² al. beside but no one else. And moreover, none of these, not even His mother nor His brethren, knew Him as they ought; for after His many miracles, the Evangelist says of His brethren, *For neither did His brethren believe in Him*. And those at the wedding did not know Him either, for in their need they would certainly have come to and entreated Him. Therefore He saith, *Mine hour is not yet come*; that is, "I am not yet known to the company, nor are they even aware that the wine has failed; let them first be sensible of this. I ought not to have been told it from thee; thou art My mother, and

^a Ben. Morel. and Ms. in Bodl. read: ἀλλὰ διὰ τῶν οὕτως εἰρημένων τοῦτο δηλῶσαι κ.τ.λ. ἀλλὰ Ἰωάννης ἐνταῦθα τὸ Οὕτω ἔκει ἡ ὥρα μου εἰσάγει τὸν Χριστὸν λέγοντα δεικνὺς ὅτι κ.τ.λ.

^b Morel. and Ms. in Bodl. read:

HOMIL. XXII. renderest the miracle suspicious. They who wanted the wine should have come and besought Me, not that I need this, but that they might with an entire assent accept the miracle. For one who knows that he is in need, is very grateful when he obtains assistance; but one who has not a sense of his need, will never have a plain and clear sense of the benefit."

Why then after He had said, *Mine hour is not yet come*, and given her a denial, did He what His mother desired? Chiefly it was, that they who opposed Him, and thought that He was subject to the *hour*, might have sufficient proof that He was subject to no hour; for had He been so, how could He, before the proper *hour* was come, have done what He did? And in the next place, He did it to honour His mother, that He might not seem entirely to contradict and shame her that bare Him in the presence of so many; and also, that He might not be thought to want power^c, for she brought the servants to Him.

Mat. 15, 26. Besides, even while saying to the Canaanitish woman, *It*

¹ βαλεῖν *is not meet to take the children's bread, and to give¹ it unto*

G. T. *dogs*, He still gave the bread, as considering her perseverance; and though after His first reply, He said, *I am not sent save unto the lost sheep of the house of Israel*, yet even after saying this, He healed the woman's daughter. Hence we learn, that although we be unworthy, we often by perseverance make ourselves worthy to receive. And for this reason His mother remained by, and openly² brought to Him the servants, that the request might be made by a greater number; and therefore she added,

² al.
wisely

Ver. 5. Whatsoever He saith unto you, do it.

For she knew that His refusal proceeded not from want of power, but from humility, and that He might not seem without cause³ to hurry to⁴ the miracle; and therefore she brought the servants^d.

³ ἀπλῶς
⁴ ἐπιφρόν-
τειν.

Ver. 6, 7. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill

^c This passage is wanting in the Ms. in Bodleian.

^d Morel. and Ms. in Bodl. read: δι' ὃ καὶ τὴν ὑπακοὴν ἀναβάλλεται.

the waterpots with water; and they filled them up to the brim. JOHN
II. 6, 7.

It is not without a reason that the Evangelist says, *After the manner of the purifying of the Jews*, but in order that none of the unbelievers might suspect that lees having been left in the vessels, and water having been poured upon and mixed with them, a very weak wine had been made. Therefore he says, *after the manner of the purifying of the Jews*, to shew that those vessels were never receptacles for wine. For because Palestine is a country with but little water, and brooks and fountains were not every where to be found, they always used to fill waterpots with water, so that they might not have to hasten to the rivers if at any time they were defiled, but might have the means of purification at hand.

“And why was it, that He did not the miracle before they filled them, which would have been more marvellous by far? for it is one thing to change given matter to a different quality, and another to create matter out of nothing.” The latter would indeed have been more wonderful, but would not have seemed so credible to the many. And therefore He often purposely lessens¹ the greatness of His miracles, ¹ lit.
'clips
round' that it may be the more readily received.

“But why,” says one, “did not He Himself produce the water which He afterwards shewed to be wine, instead of bidding the servants bring it?” For the very same reason; and also, that He might have those who drew it out to witness that what had been effected was no delusion: since if any had been inclined to be shameless, those who ministered might have said to them, “We drew the water, we filled the vessels.” And besides what we have mentioned, He thus overthrows those doctrines which spring up against the Church. For since there are some who say that the Creator of the world is another, and that the things which are seen are not His works, but those of a certain other opposing god, to curb these men’s madness He doth most of His miracles on matter found at hand². Because, had the creator ² ὁπο-
κειμένου of these been opposed to Him, He would not have used what was another’s to set forth His own power. But now to shew that it is He Who transmutes water in the vine plants, and Who converts the rain by its passage through the root

HOMIL. into wine, He effected that in a moment at the wedding
XII. which in the plant is long in doing. When they had filled the waterpots, He said,

Ver. 8—10. *Draw out now, and bear unto the governor of the feast; and they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.*

¹ al. 'im-
peach' Here again some mock¹, saying, "this was an assembly of drunken men, the sense of the judges was spoilt, and not able to taste² what was made, or to decide on what was done, so that they did not know whether what was made was water or wine; for that they were drunk," it is alleged, "the ruler himself has shewn by what he said." Now this is most ridiculous, yet even this suspicion the Evangelist has removed. For he does not say that the guests gave their opinion on the matter, but *the ruler of the feast*, who was sober, and had not as yet tasted any thing. For of course you are aware, that those who are entrusted with the management³ of such banquets are the most sober, as having this one business, to dispose all things in order and regularity; and therefore the Lord called such a man's sober senses to testify to what was done. For He did not say, "Pour forth for them that sit at meat," but, *Bear unto the governor of the feast.*

And when the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants knew,) the governor of the feast called the bridegroom. "And why did he not call the servants? for so the miracle would have been revealed." Because Jesus had not Himself revealed what had been done, but desired that the power of His miracles should be known gently, little by little.

⁴ al. 'ex-
amined' And suppose that it had then been mentioned⁴, the servants who related it would never have been believed, but would have been thought mad to bear such testimony to one who at that time seemed to the many a mere man; and although they knew the certainty of the thing by experience, (for they were

not likely to disbelieve their own hands,) yet they were not ^{JOHN} sufficient to convince others. And so He did not reveal it ^{II.8-10.} to all, but to him who was best able to understand what was done, reserving the clearer knowledge of it for a future time; since after the manifestation of other miracles this also would be credible. Thus when He was about to heal the nobleman's son, the Evangelist has shewn that it had already become more clearly known; for it was chiefly because the nobleman had become acquainted with the miracle that he called upon Him, as John incidentally shews when he says, *Jesus came into Cana of Galilee, where He made the water* c. 4, 46. *wine.* And not wine simply, but the best.

[3.] For such are the miraculous works of Christ, they are far more perfect and better than the operations of nature. This is seen also in other instances; when He restored any infirm member of the body, He made¹ it better than the¹ lit. 'shewed' sound.

That it was wine then, and the best of wine, that had been made, not the servants only, but the bridegroom and the ruler of the feast would testify; and that it was made by Christ, those who drew the water; so that although the miracle were not then revealed, yet it could not in the end be passed in silence, so many and constraining testimonies had He provided for the future. That He had made the water wine, He had the servants for witnesses; that the wine was good that had been made, the ruler of the feast and the bridegroom.

It might be expected that the bridegroom would reply to this (the ruler's speech), and say something, but the Evangelist, hastening to more pressing matters, has only touched upon this miracle, and passed on. For what we needed to learn was, that Christ made the water wine, and that good wine; but what the bridegroom said to the governor he did not think it necessary to add. And many miracles, at first somewhat obscure, have in process of time become more plain, when reported more exactly by those who knew them from the beginning.

At that time, then, Jesus made of water wine, and both then and now He ceases not to change our weak and un-² lit. 'flowing away' stable² wills. For there are, yes, there are men who in

HOMIL. nothing differ from water, so cold, and weak, and unsettled.

XXII. But let us bring those of such disposition to the Lord, that

He may change their will to the quality of wine, so that they

¹ διαρρεῖν be no longer washy¹, but have body², and be the cause of

² τὸ gladness in themselves and others. But who can these cold

επεσ- ones be? They are those who give their minds to the fleeting

τυμμέ- things of this present life, who despise not this world's luxury,

νον, 'astrin- gency' who are lovers of glory and dominion; for all these things

are flowing waters, never stable, but ever rushing violently

down the steep. The rich to-day is poor to-morrow, he who

one day appears with herald, and girdle, and chariot, and

numerous attendants, is often on the next the inhabitant of

a dungeon, having unwillingly quitted all that show to make

³ διασπώ- room for another. Again, the gluttonous and dissipated³

μενος man, when he has filled himself to bursting⁴, cannot retain

⁴ χορη- even for a single day the supply⁴ conveyed by his delicacies,

γίαν. but when that is dispersed, in order to renew it he is obliged

to put in more, differing in nothing from a torrent. For as

in the torrent when the first body of water is gone, others in

turn succeed; so in gluttony, when one repast is removed,

we again require another. And such is the nature and the

lot of earthly things, never to be stable, but to be always

pouring and hurrying by; but in the case of luxury, it is not

merely the flowing and hastening by, but many other things

that trouble us. By the violence of its course it wears away⁵

⁵ ἀποξύνει, 'ab- rades' the strength of the body, and strips the soul of its manliness,

and the strongest currents of rivers do not so easily eat away

their banks and make them sink down, as do luxury and

wantonness sweep away all the bulwarks of our health; and

if you enter a physician's house and ask him, you will find

that almost all the causes of diseases arise from this. For

frugality and a plain⁶ table is the mother of health, and

therefore physicians⁷ have thus named it; for they have

called the not being satisfied "health," (because not to be

satisfied with food is health,) and they have spoken of sparing

diet as the "mother of health." Now if the condition of

want⁸ is the mother of health, it is clear that fulness is the

mother of sickness and debility, and produces attacks which

are beyond the skill even of physicians. For gout in the feet,

¹ lit. 'has burst his stomach.'

apoplexy, dimness of sight, pains in the hands, tremors, ^{JOHN} paralytic attacks, jaundice, lingering and inflammatory ^{II.8-10.} fevers, and other diseases many more than these, (for we have not time to go over them all,) are the natural offspring, not of abstinence and moderate ¹ diet, but of gluttony and ^{φιλο-σφοδρου} repletion. And if you will look to the diseases of the soul that arise from them, you will see that feelings of coveting, sloth, melancholy, dulness, impurity, and folly of all kinds, have their origin here. For after such banquets the souls of the luxurious become no better than asses, being torn to pieces by such wild beasts as these (passions). Shall I say also how many pains and displeasures they have who wait upon luxury? I could not enumerate them all, but by a single principal point I will make the whole clear. At a table such as I speak of, that is, a sumptuous one, men never eat with pleasure; for abstinence is the mother of pleasure as well as health, while repletion is the source and root not only of diseases, but of displeasure. For where there is satiety there desire cannot be, and where there is no desire, how can there be pleasure? And therefore we should find that the poor are not only of better understanding and healthier than the rich, but also that they enjoy a greater degree of pleasure. Let us, when we reflect on this, flee drunkenness and luxury, not that of the table alone, but all other which is found in the things of this life, and let us take in exchange for it the pleasure arising from spiritual things, and, as the Prophet says, delight ourselves in the Lord; *Delight thyself in the Lord, and He shall give thee* ^{Ps.37,4.} *the desires of thine heart*; that so that we may enjoy the good things both here and hereafter, through the grace and loving-kindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory, world without end. Amen.

HOMILY XXIII.

JOHN ii. 11.

This beginning of miracles did Jesus in Cana of Galilee.

FREQUENT and fierce is the devil in his attacks, on all sides besieging our salvation; we therefore must watch and be sober, and every where fortify ourselves against his assault, for if he but gain some slight vantage ground¹, he goes on to make for himself a broad passage, and by degrees introduces all his forces. If then we have any care at all for our salvation, let us not allow him to make his approaches even in trifles, that thus we may check him beforehand in important matters; for it would be the extreme of folly, if, while he displays such eagerness to destroy our souls, we should not bring even an equal amount in defence of our own salvation.

I say not this without a cause, but because I fear lest that wolf be even now standing unseen by us in the midst of the fold², and some sheep become a prey to him, being led astray from the flock and from hearkening by its own carelessness and his craft. Were the wounds³ sensible, or did the body receive the blows, there would be no difficulty in discerning his plots; but since the soul is invisible, and since that it is which receives the wounds, we need great watchfulness that each may prove himself; for none knoweth the things of a man as the spirit of a man that is in him. The word is spoken indeed to all, and is offered as a general remedy to those who need it, but it is the business of every individual hearer to take what is suited to his complaint. I know not who are sick, I know not who are well. And therefore I use

¹ ἀφορ-
μῆς

² or 'sa-
cred en-
closure'
σηκῶ
³ al.
'words'

1 Cor. 2,
11.

every sort of argument, and introduce remedies suited to all maladies*, at one time condemning covetousness, after that touching on luxury, and again on impurity, then composing something in praise of and exhortation to charity, and each of the other virtues in their turn. For I fear lest when my arguments are employed on any one subject, I may without knowing it be treating you for one disease while you are ill of others. So that if this congregation were but one person, I should not have judged it so absolutely necessary to make my discourse varied; but since in such a multitude there are probably also many maladies, I not unreasonably diversify my teaching, since my discourse will be sure to attain its object when it is made to embrace you all. For this cause also Scripture is something multiform¹, and speaks on ten thousand matters, because it addresses itself to the nature of mankind in common, and in such a multitude all the passions of the soul must needs be; though all be not in each. Let us then cleanse ourselves of these, and so listen to the divine oracles, and with contrite heart^b hear what has been this day read to us.

JOHN
II. 11.

¹ πολυ-
ειδής

And what is that? *This beginning of miracles did Jesus in Cana of Galilee.* I told you the other day, that there are some who say that this is not the beginning. "For what," says one, "if *Cana of Galilee* be added? This shews that this was *the beginning* He made in *Cana*." But on these points I would not venture to assert any thing exactly. I before have shewn that He began His miracles after His Baptism, and wrought no miracle before it; but whether of the miracles done after His Baptism, this or some other was the first, it seems to me unnecessary to assert positively.

And manifested forth His glory.

"How?" asks one, "and in what way? For only the servants, the ruler of the feast, and the bridegroom, not the greater number of those present, gave heed to what was done. How then did he "manifest forth His glory?" He

* Morel. and Ms. in Bodl. read the passage thus: *κινῶ, πᾶσιν ἀνθρώποις ὁμοίως ἀρμόζοντα, καὶ πᾶσιν ἐπιτήδειον πᾶθεσιν.*

καὶ οὕτω μετὰ συντετριμμένης σφόδρα τῆς διανοίας κ. τ. λ.

^b Morel. and Ms. in Bodleian read: *οὕτω τοῖς θελοῖς λόγοις προσβάλλωμεν,*

^c Morel. and Ms. in Bodleian read: *τί γὰρ ἔποπον προσκείσθαι ἐν Κανῇ, καὶ μὴ ἀρχὴν εἶναι ταύτην τῶν τοῦ Ἰησοῦ σημείων.*

HOMIL. XXIII. manifested it at least for His own part, and if all present heard not of the miracle at the time, they would hear of it afterwards, for unto the present time it is celebrated, and has not been unnoticed. That all did not know it on the same day is clear from what follows, for after having said that He *manifested forth His glory*, the Evangelist adds,

And His disciples believed on Him.

His disciples, who even before this regarded Him with wonder¹. Seest thou that it was especially necessary to work the miracles at times when men were present of honest minds, and who would carefully give heed to what was done? for these would more readily believe, and attend more exactly to the circumstances. "And how could He have become known without miracles?" Because His doctrine and prophetic powers were sufficient to cause wonder in the souls of His hearers, so that they took heed to what He did with a right disposition, their minds being already well affected towards Him. And therefore in many other places the Evangelists say, that He did no miracle on account of the perversity of the men who dwelt there.

¹ [admired and believed] Morel. and Ms.
Mat. 12, 38; ch. 13, 58. &c.

Ver. 12. *After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples; and they continued there not many days.*

Wherefore comes He with *His mother to Capernaum*? for He had done no miracle there, and the inhabitants of that city were not of those who were rightminded towards Him, but of the utterly corrupt. And this Christ declared when He said, *And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell*. Wherefore then goes He? I think it was, because He intended a little after to go up to Jerusalem, that He then went to Capernaum, to avoid leading about² every where with Him, His mother, and His brethren. And so, having departed and tarried a little while to honour His mother, He again commences His miracles after restoring to her home her who had borne Him. Therefore the Evangelist says, *After not many days*,

Luke 10, 15.

² ἐπιστρέφειν

Ver. 13. *He went up to Jerusalem.*

He received Baptism then a few days before the Passover. But on going up to Jerusalem, what did He? a deed full of high authority; for He cast out of the Temple those dealers

and money changers, and those who sold doves, and oxen, ^{JOHN II.} and sheep, and who passed their time there for this purpose. ^{16—18.}

[2.] Another Evangelist writes, that as He cast them out, He said, Make not My Father's house¹ *a den of thieves*, but¹ ^{Luke 19, 46.} this one, ^{ὁμαίς}

Ver. 16. (*Make not My Father's house*) *an house of* ^{ἐμπορίας} *merchandise.* ^{σάτε}

They do not in this contradict each other, but shew that He did this a second time, and that both these expressions were not used on the same occasion, but that He acted thus once at the beginning of His ministry, and again when He had come to the very time of His Passion. Therefore, (on the latter occasion,) employing more strong expressions, He spoke of it as² (being made) *a den of thieves*, but here at² ^{lit.} the commencement of His miracles He does not so, but³ ^{'called it'} uses a more gentle rebuke; from which it is probable that this took place⁴ a second time.

"And wherefore," says one, "did Christ do this same, and use such severity against these men, a thing which He is no where else seen to do, even when insulted and reviled, and called by them 'Samaritan' and 'demoniac?' for He was not even satisfied with words only, but took a scourge, and so cast them out." Yes, but it was when others were receiving benefit, that the Jews accused and raged against Him; when it was probable that they would have been made savage by His rebukes, they shewed no such disposition towards Him, for they neither accused nor reviled Him. What say they?

Ver. 18. *What sign shewest Thou unto us, seeing that Thou doest these things?*

Seest thou their excessive malice, and how the benefits done to others incensed them more (than reproofs)?

At one time then He said, that the Temple was made by them *a den of thieves*, shewing that what they sold was gotten by theft, and rapine, and covetousness, and that they were rich through other men's calamities; at another, *a house of merchandize*, pointing to their shameless traffickings. "But wherefore did He this?" Since he was about to heal

⁴ Or, 'that He did this.' ὅθεν εἰκός δευτέρον τοῦτο γεγενησθαι. αἱ πεποιθήσεις.

HOMIL. XXIII. on the Sabbath day, and to do many such things which were thought by them transgressions of the Law, in order that He might not seem to do this as though He had come to be some rival God¹ and opponent of His Father, He takes occasion hence to correct any such suspicion of theirs. For One who had exhibited so much zeal for the House was not likely to oppose Him who was Lord of the House, and Who was worshipped in it. No doubt even the former years during which He lived according to the Law, were sufficient to shew His reverence for the Legislator, and that He came not to give contrary laws; yet since it was likely that those years were forgotten through lapse of time, as not having been known to all because He was brought up in a poor and mean dwelling, He afterwards does this in the presence of all, (for many were present because the feast was nigh at hand,) and at great risk. For He did not merely *cast them out*, but also *overturned the tables*, and *poured out the money*, giving them by this to understand, that He Who threw Himself into danger for the good order of the House could never despise its Master. Had He acted as He did from hypocrisy, He should only have advised them; but to place Himself in danger was very daring. For it was no light thing to offer Himself to the anger of so many market-folk², to excite against Himself a most brutal mob of petty dealers by His reproaches and His blows, this was not the action of a pretender, but of one choosing to suffer every thing for the order of the House.

¹ or 'ad-
versary
of God'

² or 'base
persons'
ἀγοραί-
ων

³ τὴν
πρὸς
αὐτὸν
συμφω-
σίαν
⁴ ἀπλῶς

And therefore not by His actions only, but by His words, He shews His agreement with the Father³; for He saith not "the Holy House," but, *My Father's House*. See, He even calls Him, *Father*, and they are not wroth; they thought He spoke in a general way⁴; but when He went on and spoke more plainly, so as to set before them the idea of His Equality, then they become angry.

And what say they? *What sign shewest Thou unto us, seeing that Thou doest these things?* Alas for their utter madness! Was there need of a sign before they could cease their evil doings, and free the house of God from such dishonour? and was it not the greatest sign of His Excellence that He had gotten such zeal for that House? In fact, the

well disposed¹ were distinguished by this very thing, for *They*, JOHN
His disciples, it says, II.

Ver. 17. *Remembered that it is written, The zeal of thine* 17-22.
house hath eaten me up. ¹ ἐὶν γυνώ-
μους

But the Jews did not remember the Prophecy, and said,
What sign shewest Thou unto us? both grieving that their Ps.69,9.
shameful traffic was cut off, and expecting by these means
to stop Him, and also desiring to challenge Him to a
miracle, and to find fault with what He was doing. Where-
fore He will not give them a sign; and before, when they
came and asked Him, He made them the same answer, A Mat.16,
*wicked and adulterous generation seeketh after a sign; and*⁴
there shall no sign be given unto it, but the sign of the
prophet Jonas. Only then the answer was clear, now it is
more ambiguous. This He doth on account of their extreme
insensibility; for He Who prevented² them without their² al.
asking, and gave them signs, would never when they asked³ ¹ took to
have turned away from them, had He not seen that their Him'
minds were wicked and false, and their intention trea-
cherous³. Think how full of wickedness the question itself³ ³ βουλον
was at the outset. When they ought to have applauded Him
for His earnestness and zeal, when they ought to have been
astonished that He cared so greatly for the House, they
reproach Him, saying, that it was lawful to traffic, and unlaw-
ful for any to stop their traffic, except he should shew them
a sign. What saith Christ?

Ver. 19. *Destroy this Temple, and in three days I will raise*
it up.

Many such sayings He utters which were not intelligible
to His immediate hearers, but which were to be so to those
that should come after. And wherefore doth He this? In
order that when the accomplishment of His prediction
should have come to pass, He might be seen to have
foreknown from the beginning what was to follow; which
indeed was the case with this prophecy. For, saith the
Evangelist,

Ver. 22. *When He was risen from the dead, His disciples*
remembered that He had said this; and they believed the
Scripture, and the word which Jesus had said.

But at the time when this was spoken, the Jews were

HOMIL. XXIII. perplexed as to what it might mean, and cast about to discover, saying,

Ver. 20. *Forty and six years was this Temple in building, and wilt thou rear it up in three days?*

Forty and six years they said, referring to the latter **Ezra 6, 15.** building, for the former was finished in twenty years' time.

[3.] Wherefore then did He not resolve the difficulty and say, "I speak not of that temple, but of My flesh?" Why does the Evangelist, writing the Gospel at a later period, interpret the saying, and Jesus keep silence at the time? Why did He so keep silence? Because they would not have received His word; for if not even the disciples were able to understand the saying, much less were the multitudes. *When, saith the Evangelist, He was risen from the dead, then they remembered, and believed the Scripture and His word.* There were two things that hindered¹ them for the time, one the fact of the Resurrection, the other, the greater question whether He was God^c that dwelt within; of both which things He spake darkly when He said, *Destroy this Temple, and I will rear it up in three days.* And this St. Paul declares to be no small proof of His Godhead, when **Rom. 1, 4.** he writes, *Declared to be the Son of God with power, according to the Spirit of holiness, by the Resurrection from the dead.*

But why doth He both there, and here, and every where, give this for a sign, at one time saying², *When ye have lifted up the Son of Man, then ye shall know that I Am*; at another, *There shall no sign be given you³ but the sign of the prophet Jonas*; and again in this place, *In three days I will raise it up?* Because what especially shewed that He was not a mere man, was His being able to set up a trophy of victory over death, and so quickly to abolish His long enduring tyranny, and conclude that difficult war. Wherefore He saith, *Then ye shall know. Then.* When? When after My Resurrection I shall draw (all) the world to Me, then ye shall know that I did these things as God, and Very Son of God, avenging the insult offered to My Father.

"Why then, instead of saying, 'What need is there of signs to check evil deeds?' did He promise that He would

^c Savile, 'O Θεός, 'whether He was the One God;' but the article is not found in Ben. Morel. or Mss.

¹ al.
⁴ were
pro-
posed
to'

² [ἔραυ
ἐν ᾧ ὁ υἱος
ἑνός,
Ben.
c. 8, 28.
Mat. 12,
39.
³ ἀντὶ
[γενησὶ
G. T.

give them a sign?" Because by so doing He would have the more exasperated them; but in this way He rather astonished them. Still they made no answer to this, for He seemed to them to say what was incredible, so that they did not stay even to question Him upon it, but passed it by as impossible. Yet had they been wise, though it seemed to them at the time incredible, still when He wrought His many miracles they would then have come and questioned Him, would then have intreated that the difficulty might be resolved to them; but because they were foolish, they gave no heed at all to part of what was said, and part they heard with evil frame of mind. And therefore Christ spoke to them in an enigmatical way.

The question still remains, "How was it that the disciples did not know that He must rise from the dead?" It was, because they had not yet been vouchsafed the gift of the Spirit; and therefore, though they constantly heard His discourses concerning the Resurrection, they understood them not, but reasoned with themselves what this might be. For very strange and paradoxical was the assertion that one could raise himself, and would raise himself in such wise. And so Peter was rebuked, when, knowing nothing about the Resurrection, he said, *Be it far from Thee*. And Christ ^{Mat. 16,} did not reveal it clearly to them before the event, that they ^{22.} might not be offended at the very outset, being led to distrust His words on account of the great improbability of the thing, and because they did not yet clearly know Him, Who He was. For no one could help believing what was proclaimed aloud by facts, while some would probably disbelieve what was told to them in words. Therefore He at first allowed the meaning of His words to be concealed; but when by their experience He had verified His sayings, He after that gave them understanding of His words, and such gifts of the Spirit that they received them all at once. *He, c. 14, 26.* saith Jesus, *shall bring all things to your remembrance*. For they who in a single night cast off all respect for Him, and fled from and denied that they even knew Him, would scarcely have remembered what He had done and said during the whole time, unless they had enjoyed much grace of the Spirit.

HOMIL. "But," says one, "if they were to hear from the Spirit,
XXIII. why needed they to accompany Christ when they would not retain His words?" Because the Spirit taught them not, but called to their mind what Christ had said before; and it contributes not a little to the glory of Christ, that they were referred to the remembrance of the words He had spoken to them. At the first then it was of the gift of God that the grace of the Spirit lighted upon them so largely and abundantly; but after that, it was of their own virtue that they retained the Gift. For they displayed a shining life, and much wisdom, and great labours, and despised this present life, and thought nothing of earthly things, but were above them all; and like a sort of lightwinged eagle, soaring high by their works, reached ¹ to heaven itself, and by these possessed the unspeakable grace of the Spirit.

¹al.were
drawn
away

Let us then imitate them, and not quench our lamps, but keep them bright by alms-doing, for so is the light of this fire preserved. Let us collect the oil into our vessels whilst we are here, for we cannot buy it when we have departed to that other place, nor can we procure it elsewhere, save only at the hands of the poor. Let us therefore collect it thence very abundantly, if, at least, we desire to enter in with the Bridegroom. But if we do not this, we must remain without the bridechamber, for it is impossible, it is impossible, though we perform ten thousand other good deeds, to enter the portals of the Kingdom without alms-doing. Let us then shew forth this very abundantly, that we may enjoy those ineffable blessings; which may it come to pass that we all attain, by the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

H O M I L Y XXIV.

JOHN ii. 23.

Now when He was in Jerusalem at the Passover, in the feast, many believed on Him.

OF the men of that time some clung to their error, others laid hold on the truth, while of these last, some having retained it for a little while again fell off from it. Alluding to these, Christ compared them to seeds not deeply sown, but having their roots upon the surface of the earth; and He said that they should quickly perish. And these the Evangelist has here pointed out to us, saying,

When He was in Jerusalem, at the Passover, in the feast, many believed on Him¹, when they saw the miracles which He did.

¹ εἰς τὸ ὄνομα αὐτοῦ
G. T.

Ver. 24. *But Jesus did not commit Himself unto them.*

For they were the more perfect² among His disciples, who came to Him not only because of His miracles, but through His teaching also. The grosser sort the miracles attracted, but the better reasoners His prophecies and doctrines; and so they who were taken by His teaching were more stedfast than those attracted by His miracles. And Christ also called them *blessed*, saying, *Blessed are they that have not seen, and yet have believed.* But that these here mentioned were not real disciples, the following passage shews, for it saith, *Jesus did not commit Himself unto them.* Wherefore?

² ἀκριβέστεροι αἱ.
ἀσφαλέστεροι

Because He knew all things³,

Ver. 25. *And needed not that any should testify of man, for He knew what was in man.*

³ πάντα
[πάντας
G. T.]

The meaning is of this kind. “He who dwells in men’s hearts, and enters into their thoughts, took no heed of out-

HOMIL. ward words; and knowing well that their warmth was but
XXIV. for a season, He placed not confidence in them as in perfect
 disciples, nor committed all His doctrines to them as though
 they had already become firm believers." Now, to know
 what is in the heart of men belongs to God alone, *Who hath*
Ps. 32, *fashioned hearts one by one*, for, saith Solomon, *Thou, even*
15. LXX. *Thou only, knowest the hearts*; He therefore needed not
1 Kings witnesses to learn the thoughts of His own creatures, and
8, 39. so He felt no confidence in them because of their mere
 temporary belief. Men, who know neither the present nor
 the future, often tell and entrust all without any reserve to
 persons who approach them deceitfully and who shortly will
 fall off from them; but Christ did not so, for well He knew
 all their secret thoughts.

And many such now there are, who have indeed the name
 of faith, but are unstable¹, and easily led away; wherefore
 neither now doth Christ commit Himself to them, but con-
 cealeth from them many things; and just as we do not place
 confidence in mere acquaintances but in real friends, so also
 doth Christ. Hear what He saith to His disciples, *Hence-*
o. 15, *forth I call you not servants, ye are My friends*. Whence
14. 15. is this and why? *Because all things that I have heard of*
My Father I have made known unto you. And therefore
 He gave no signs to the Jews who asked for them, because
 they asked tempting Him. Indeed the asking for signs is a
 practice of tempters both then and now; for even now there
 are some that seek them and say, "Why do not miracles
 take place also at this present time?" If thou art faithful,
 as thou oughtest to be, and lovest Christ as thou oughtest to
 love Him, thou hast no need of signs, they are given to the
 unbelievers. "How then," asks one, "were they not given
 to the Jews?" Given they certainly were; and if there were
 times when though they asked they did not receive them,
 it was because they asked them not that they might be
 delivered from their unbelief, but in order the more to
 confirm their wickedness.

Chap. iii. 1, 2. *And there was a man of the Pharisees,*
named Nicodemus. The same came to Jesus by night.

This man appears also in the middle of the Gospel,
 c. 7, 51. making defence for Christ; for he saith, *Our law judgeth no*

man^a before it hear him; and the Jews in anger replied to JOHN him, *Search and look, for out of Galilee ariseth no prophet.* III. 1, 2. Again after the Crucifixion he bestowed great care upon the Burial of the Lord's Body: *There came also, saith the* c. 19, 39. *Evangelist, Nicodemus, which came to the Lord¹ by night,* Ἰησοῦν, G. T. *and brought a mixture of myrrh and aloes, about an hundred pound weight.* And even now he was disposed towards Christ², but not as he ought, nor with proper² περὶ τὸν Χ. sentiments respecting Him, for he was as yet entangled in Jewish infirmity. Wherefore he came by night, because he feared to do so by day. Yet not for this did the merciful God reject or rebuke him, or deprive him of His instruction, but even with much kindness conversed with him, and disclosed to him very exalted doctrines, enigmatically indeed, but nevertheless He disclosed them. For far more deserving of pardon was he than those who acted thus through wickedness. They are entirely without excuse; but he, though he was liable to condemnation, yet was not so to an equal degree. "How then does the Evangelist say nothing of the kind concerning him?" He has said in another place, that *of the rulers also many believed on Him,* c. 12, 42. *but because of the Jews³ they did not confess (Him), lest³* ἵνα μὴ φαρμακίσωσιν αὐτόν, G. T. *they should be put out of the synagogue;* but here he has implied the whole by mentioning his coming *by night*. What then saith Nicodemus?

Rabbi, we know that Thou art a Teacher come from God: for no man can do the miracles that Thou doest, except God be with him.

[2.] Nicodemus yet lingers⁴ below, has yet human thoughts⁴ στρέφεται concerning Him, and speaks of Him as of a Prophet, imagining nothing great from His miracles. *We know, he says, that Thou art a Teacher come from God.* "Why then comest thou by night and secretly, to Him that speaketh the things of God, to Him Who cometh from God? Why conversest thou not with Him openly?" But Jesus said nothing like this to him, nor did He rebuke him; for, saith the Prophet, *A bruised reed shall He not break, and smoking* Is. 42, 2, 3; as quoted *flax shall He not quench: He shall not strive nor cry: and* Mat. 12, 19, 20.

^a μη δ νόμος ἡμῶν κ. τ. λ. G. T.

HOMIL. again He saith Himself, *I came not to condemn the world,*
 XXIV. *but to save the world.*
 c. 12, 47.

No man can do these miracles, except God be with him.

Still here Nicodemus speaks like the heretics, in saying, that He hath a power working within Him¹, and hath need of the aid of others to do as He did. What then saith Christ? Observe His exceeding condescension. He refrained for a while from saying, "I need not the help of others, but do all things with power, for I am the Very Son of God, and have the same power as My Father," because this would have been too hard for His hearer; for I say now what I am always saying, that what Christ desired was, not so much for a while to reveal His own Dignity, as to persuade men that He did nothing contrary to His Father. And therefore in many places He appears in words confined by limits², but in His actions He doth not so. For when He worketh a miracle, He doth all with power, saying, *I will, be thou clean. Talitha, arise. Stretch forth thy hand. Thy sins be forgiven thee. Peace, be still. Take up thy bed, and go unto thine house. Thou foul spirit, I say unto thee, come out of him. Be it unto thee even as thou wilt. If any one say (aught) unto you, ye shall say, The Lord hath need of him. This day shalt thou be with Me in Paradise. Ye have heard that it was said by them of old time, Thou shalt not kill; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment. Come ye after Me, and I will make you fishers of men.* And every where we observe that His authority is great; for in His actions no one could find fault with what was done. How was it possible? Had His words not come to pass, nor been accomplished as He commanded, any one might have said that they were the commands of a madman; but since they did come to pass, the reality of their accomplishment stopped men's mouths even against their will.

But with regard to His discourses, they might often in their insolence charge Him with madness. Wherefore now in the case of Nicodemus, He utters nothing openly, but by dark sayings leads him up from his low thoughts, teaching him, that He has sufficient power in Himself to shew forth

miracles; for that His Father begat Him Perfect and All-sufficient, and without any imperfection. JOHN
III. 3.

But let us see how He effects this. Nicodemus saith, *Rabbi, we know that Thou art a Teacher come from God, for no man can do the miracles that Thou doest, except God be with him.* He thought he had said something great when he had spoken thus of Christ. What then saith Christ? To shew that he had not yet set foot even on the threshold of right knowledge, nor stood in the porch, but was yet wandering somewhere without the palace, both he and whoever else should say the like, and that he had not so much as glanced towards true knowledge when he held such an opinion of the Only-Begotten, what saith He?

Ver. 3. *Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.*

That is, "Unless thou art born again and receivest the right doctrines, thou art wandering somewhere without, and art far from the Kingdom of heaven." But He does not speak so plainly as this. In order to make the saying less hard to bear, He does not plainly direct it at him, but speaks indefinitely, *Except a man be born again*: all but saying, "both thou, and any other, who may have such opinions concerning Me, art somewhere without the Kingdom." Had He not spoken from a desire to establish this, His answer would have been suitable to what had been said. Now the Jews, if these words had been addressed to them, would have derided Him and departed; but Nicodemus shews here also his desire of instruction¹. And this is why in many places¹ al. 'of Christ speaks obscurely, because He wishes to rouse His hearers to ask questions, and to render them more attentive. For that which is said plainly often escapes the hearer, but what is obscure renders him more active and zealous. Now what He saith, is something like this: "If thou art not born again, if thou partakest not of the Spirit which is by the washing² of Regeneration, thou canst not have a right² or, opinion of Me, for the opinion which thou hast is not³ spiritual, but carnal^b." But He did not speak thus, as refusing to confound³ one who had brought such as he had,³ or, and who had spoken to the best of his ability; and He leads⁴ 'strike'

^b ψυχική, 'belonging to the natural life,' opposed in N. T. to πνευματική.

HOMIL. him unsuspectedly up to greater knowledge, saying, *Except*
 XXIV. *a man be born again*. The word *again*¹, in this place,
 1 *ἄνωθεν* ('again' some understand to mean "from heaven," others, "from the
 or 'from above') beginning." "It is impossible," saith Christ, "for one not
 so born to see the Kingdom of God;" in this pointing to
 Himself, and declaring that there is another beside the
 natural sight, and that we have need of other eyes to behold
 Christ. Having heard this,

Ver. 4. *Nicodemus saith, How can a man be born when he is old?*

Callest thou Him *Master*, sayest thou that He is *come from God*, and yet receivest thou not His words, but usest to thy
 * lit. Teacher a manner of speaking which expresses² much per-
 'intro-plexity? For the *How*, is the doubting question of those
 duces' who have no strong belief, but who are yet of the earth. Therefore Sarah laughed when she had said, *How?* And many others having asked this question, have fallen from the faith.

[3.] And thus heretics continue in their heresy, because they frequently make this enquiry, saying, some of them,
 Ben. "How was He begotten?" others, "How was He made
 trans- flesh?" and subjecting that Infinite Essence to the weak-
 poses ness of their own reasonings. Knowing which, we ought to
 the avoid this unseasonable curiosity, for they who search into
 clauses these matters shall, without learning the "*How*," fall away from the right faith. On this account Nicodemus, being in doubt, enquires the manner in which this can be, (for he understood that the words spoken referred to himself,) is
 3 *ἠλγυγῆ* confused, and dizzy³, and in perplexity, having come as to a man, and hearing more than man's words, and such as no one ever yet had heard; and for a while he rouses himself at the sublimity of the sayings, but yet is in darkness, and unstable, borne about in every direction, and continually falling away from the faith. And therefore he perseveres in proving the impossibility, so as to provoke Him to clearer teaching.

Can a man, he saith, *enter into his mother's womb, and be born?*

Seest thou how when one commits spiritual things to his own reasonings, he speaks ridiculously, seems to be trifling,

or to be drunken, when he pries into what has been said JOHN III. 4. beyond what seems good to God, and admits not the submission of faith? Nicodemus heard of the spiritual Birth, yet perceived it not as spiritual, but dragged down the words to the lowness of the flesh, and made a doctrine so great and high depend upon physical consequence. And so he invents frivolities, and ridiculous difficulties. Wherefore Paul said, *The natural¹ man receiveth not the things of the* 1 Cor. 2, 14. ψυχικὸς *Spirit.* Yet even in this he preserved his reverence for Christ, for he did not mock at what had been said, but, deeming it impossible, held his peace. There were two difficulties; a Birth of this kind, and the Kingdom; for neither had the name of the Kingdom ever been heard among the Jews, nor of a Birth like this. But he stops for a while at the first, which most astonished² his mind.

Let us then, knowing this, not enquire into things relating to God by reasoning, nor bring heavenly matters under the rule of earthly consequences, nor subject them to the necessity of nature; but let us think of all reverently, believing as the Scriptures have said; for the busy and curious person gains nothing, and besides not finding what he seeks, shall suffer extreme punishment. Thou hast heard, that (the Father) begat (the Son): believe what thou hast heard; but do ask not, "How," and so take away the Generation; to do so would be extreme folly. For if this man, because, on hearing of a Generation, not that ineffable GENERATION, but this which is by grace, he conceived nothing great concerning it, but human and earthly thoughts, was therefore darkened and in doubt, what punishment must they deserve, who are busy and curious about that most awful GENERATION, which transcends all reason and intellect? For nothing causes such dizziness³ as human reasoning, all whose words³ al. 'dreadful darkness' are of earth, and which cannot endure to be enlightened from above. Earthly reasonings are full of mud, and therefore need we streams from heaven, that when the mud has settled, the clearer portion may rise and mingle with the heavenly lessons; and this comes to pass, when we present an honest soul and an upright life. For certainly it is possible for the intellect to be darkened, not only by unseasonable curiosity, but also by corrupt manners; wherefore Paul hath said to

HOMIL. the Corinthians, *I have fed you with milk, and not with*
 XXIV. *meat; for hitherto ye were not able to bear it, neither yet*
 1 Cor. *now are ye able, for ye are yet carnal; for whereas there is*
 3, 2. *among you envying, and strife, and divisions, are ye not*
carnal? And also in the Epistle to the Hebrews, and in
 many places, one may see Paul asserting that this is the
 cause of evil doctrines; for that the soul possessed by
¹ ἐμπαθῆ *passions*¹ cannot behold any thing great or noble, but as
² λήμης *if darkened by a sort of film*² suffers most grievous dim-
 sightedness.

Let us then cleanse ourselves, let us kindle the light of
 knowledge, let us not sow among thorns. What the thorns
 are, ye know, though we tell you not; for often ye have
 Mat. 13, heard Christ call the cares of this present life, and the
 22. deceitfulness of riches, by this name. And with reason.
 For as thorns are unfruitful, so are these things; as thorns
 tear those that handle them, so do these passions; as thorns
 are readily caught by the fire, and hateful by the husband-
 man, so too are the things of the world; as in thorns, wild
 beasts, and snakes, and scorpions hide themselves, so do they
 in the deceitfulness of riches. But let us kindle the fire of
 the Spirit, that we may consume the thorns, and drive away
 the beasts, and make the field clear for the husbandman;
 and after cleansing it, let us water it with the streams of the
 Spirit, let us plant the fruitful olive, that most kindly of
 trees, the evergreen, the light-giving, the nutritious, the
 wholesome. All these qualities hath almsgiving, which is, as
³ lit. *it were, a seal on*³ those that possess it. This plant not
⁴ with' *even death when it comes causes to wither, but ever it*
⁴ νεῦρα *stands enlightening the mind, feeding the sinews*⁴ of the
 soul, and rendering its strength mightier. And if we con-
 stantly possess it, we shall be able with confidence to behold
 the Bridegroom, and to enter into the bridal chamber; to
 which may we all attain, through the grace and loving-
 kindness of our Lord Jesus Christ, with Whom to the
 Father and the Holy Ghost be glory, for ever and ever.
 Amen.

HOMILY XXV.

JOHN iii. 5.

Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.

LITTLE children who go daily to their teachers receive their lessons, and repeat¹ them, and never cease from this <sup>ἀνω-
διδασκ</sup> kind of acquisition, but sometimes employ nights as well as days, and this they are compelled² to do for perishable and ^{αι.} al. [by transient things. Now we do not ask of you who are come ^{you}] to age such toil as you require of your children; for not every day, but two days only in the week do we exhort you to hearken to our words, and only for a short portion of the day, that your task may be an easy one. For the same reason also we divide³ to you in small portions what is <sup>διαξαλ-
νομεν</sup> written in Scripture, that you may be able easily to receive and lay them up in the storehouses of your minds, and take such pains to remember them all, as to be able exactly to repeat them to others yourselves, unless any one be sleepy, and dull, and more idle than a little child.

Let us now attend to the sequel of what has been before said. When Nicodemus fell into error and wrested the words of Christ to the earthly birth, and said that it was not possible for an old man to be born again, observe how Christ in answer more clearly reveals the manner of the Birth, which even thus had difficulty for the carnal enquirer, yet still was able to raise the hearer from his low opinion of it. What saith He? *Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* What He declares is this: "Thou sayest that it is impossible, I say that it is so absolutely possible as

HOMIL. to be necessary, and that it is not even possible otherwise to
 XXV. be saved." For necessary things God hath made exceedingly easy also. The earthly birth which is according to the flesh, is of the dust, and therefore heaven¹ is walled against it, for what hath earth in common with heaven? But that other, which is of the Spirit, easily unfolds to us the arches² above. Hear, ye as many as are unilluminated³, shudder, groan, fearful is the threat, fearful the sentence⁴. "It is not (possible)," He saith, "for one not born of water and the Spirit, to enter into the Kingdom of heaven;" because he wears the raiment of death, of cursing, of perdition, he hath not yet received his Lord's token⁵, he is a stranger and an alien, he hath not the royal watchword. *Except, He saith, a man be born of water and of the Spirit, he cannot enter into the Kingdom of heaven.*

Yet even thus Nicodemus did not understand. Nothing is worse than to commit spiritual things to argument; it was this that would not suffer him to suppose any thing sublime and great. This is why we are called faithful, that having left the weakness of human reasonings below⁶, we may ascend to the height of faith, and commit most of our blessings to her⁷ teaching⁸; and if Nicodemus had done this, the thing would not have been thought by him impossible. What then doth Christ? To lead him away from his grovelling imagination, and to shew that He speaks not of the earthly birth, He saith, *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of heaven.* This He spoke, willing to draw him to the faith by the terror of the threat, and to persuade him not to deem the thing impossible, and taking pains to move him from his imagination as to the carnal birth. "I mean," saith He, "another Birth, O Nicodemus. Why drawest thou down the saying to earth? Why subjectest thou the matter to the necessity of nature? This Birth is too high for such pangs as these; it hath nothing in common with you; it is indeed called 'birth,' but in name only has it aught in common, in reality it is different. Remove thyself from that which is common and familiar; a different kind of childbirth bring I into the world; in another manner will I have men to be generated: I have

⁸ i. e. submit to the teaching of faith concerning them.

come to bring a new manner of Creation. I formed (man) JOHN III. 5. of earth and water; but that which was formed was unprofitable, the vessel was wrenched awry¹; I will no more form¹ διεστρέφη them of earth and water, but of *water* and of *the Spirit*.

And if any one asks, "How of *water*?" I also will ask, How of earth? How was the clay separated into different parts? How was the material uniform, (it was earth only,) and the things made from it, various and of every kind? Whence are the bones, and sinews, and arteries, and veins? Whence the membranes, and vessels of the organs, the cartilages, the tissues, the liver, spleen, and heart? whence the skin, and blood, and mucus, and bile? whence so great powers, whence such varied colours? These belong not to earth or clay. How does the earth, when it receives the seeds, cause them to shoot, while the flesh receiving them wastes them? How does the earth nourish what is put into it, while the flesh is nourished by these things, and does not nourish them? The earth, for instance, receives water, and makes it wine; the flesh often receives wine, and changes it into water. Whence then is it clear that these things are formed of earth, when the nature of the earth is, according to what has been said^b, contrary to that of the body? I cannot discover by reasoning, I accept it by faith only. If then things which take place daily, and which we handle, require faith, much more do those which are more mysterious and more spiritual than these. For as the earth, which is soulless and motionless, was empowered by the will of God, and such wonders were worked in it; much more when the Spirit is present with the water, do all those things so strange and transcending reason, easily take place.

[2.] Do not then disbelieve these things, because thou seest them not; thou dost not see thy soul, and yet thou believest that thou hast a soul, and that it is a something different besides² the body.

² παρὰ

But Christ led him not in by this example, but by another; the instance of the soul, though it is incorporeal, He did not adduce for that reason, because His hearer's disposition was as yet too dull. He sets before him another, which has no

^a κατὰ τὰ εἰρημένα. This seems to be the best reading, and is found in Morel. Ben. and Mss. Savile reads the passage thus: τὸ σῶμα; τὰ εἰρημένα λογισμῷ μὲν εὐρεῖν, κ.τ.λ.

HOMIL. connection with the density of solid bodies, yet does not
XXV.

reach so high as to the incorporeal natures; that is, the movement of wind. He begins at first with water, which is lighter than earth, but denser than air. And as in the beginning earth was the subject material¹, but the whole² was of Him who moulded it; so also now water is the subject material, and the whole³ is of the grace of the Spirit: then, *man became a living soul*, now he becomes *a quickening Spirit*. But great is the difference between the two. Soul affords not life to any other than him in whom it is; Spirit not only lives, but affords life to others also. Thus, for instance, the Apostles even raised the dead. Then, man was formed last, when the creation had been accomplished; now, on the contrary, the new man is formed before the new creation; he is born first, and then the world is fashioned anew. And as in the beginning He formed him entire, so He creates him

entire now. Then He said, *Let us make for him a help*, but here He said nothing of the kind. What other help shall he

need, who has received the gift of the Spirit? What further need of assistance has he, who belongs to⁴ the Body of Christ? Then He made man in the image of God, now He hath united⁵ him with God Himself; then He bade him rule

over the fishes and beasts, now He hath exalted our first-fruits above the heavens; then He gave him a garden for his abode⁶, now He hath opened heaven to us; then man was formed on the sixth day, when the world⁷ was almost finished; but now on the first, at the very beginning, at the time when light was made before. From all which it is plain, that the things accomplished belonged to⁸ another and a better life, and to a condition⁹ having no end.

The first creation then, that of Adam, was from earth; the next, that of the woman, from his rib; the next, that of Abel, from seed; yet we cannot arrive at the comprehension of¹⁰ any one of these, nor prove the circumstances by argument, though they are of a most earthly nature¹¹; how then shall we be able to give account of the unseen¹² generation¹³ by Baptism, which is far more exalted than these, or to require arguments¹⁴ for that strange and marvellous Birth¹⁴? Since

¹ Morel. and Ms. in Bodl. 'but if it is impossible to reply to these questions, how shall it not be more impossible to

speaking concerning the unseen and far higher Generation? or rather, how is it not superfluous to demand reasons, &c.'

even Angels stand by while that Generation takes place, JOHN III. 5. but they could not tell the manner of that marvellous working, they stand by only, not performing any thing, but beholding what takes place. The Father, the Son, and the Holy Ghost, worketh all. Let us then believe the declaration of God; that is more trustworthy than actual seeing. The sight often is in error, it is impossible that God's Word should fail; let us then believe it; that which called the things that were not into existence may well be trusted when it speaks of their nature. What then says it? That what is effected is A GENERATION. If any ask, "How," stop his mouth with the declaration of God¹, which is the ^{al. 'of} strongest and a plain proof. If any enquire, "Why is water ^{Christ'} included?" let us also in return ask, "Wherefore was earth employed at the beginning in the creation of man?" for that it was possible for God to make man without earth, is quite plain to every one. Be not then over curious.

That the need of water is absolute and indispensable², you ² *ἀναγ-* may learn in this way. On one occasion, when the Spirit ^{καλά καὶ} had flown down before the water was applied, the Apostle ^{ἀπαρ-} did not stay at this point, but, as though the water were ^{αἰτητος} necessary and not superfluous, observe what he says; *Can* ^{Acts 10,} *any man forbid water, that these should not be baptized,* ^{47.} *which have received the Holy Ghost as well as we?*

What then is the use of the water? This too I will tell you hereafter, when I reveal to you the hidden mystery³. ³ *[as it is allowed me from above]* There are also other points of mystical teaching connected with the matter, but for the present I will mention to you one out of many. What is this one? In Baptism are fulfilled the pledges of our covenant with God⁴; burial and death, resurrection and life; and these take place all at once. For when we immerse our heads in the water, the old man is buried as in a tomb below, and wholly sunk for ever⁵; then as we raise them again, the new man rises in its stead⁴. ⁴ *πάλιν* As it is easy for us to dip and to lift our heads again, so it is easy for God to bury the old man, and to shew forth the new. And this is done thrice, that you may learn that the

¹ *θεῖα τελείται ἐν αὐτῷ σύμβολα.* *stant. 9. 9.*

So in Euseb. Hist. Ecc. x. 3. Baptism is said to be *σωτηρίου πάθους ἀπόρρητα* ⁵ Morel. 'having been immersed below, is hidden wholly once for all.'

σύμβολα. See also Rufinus. de Con-

HOMIL. XXV. power of the Father, the Son, and the Holy Ghost fulfillesh all this. To shew that what we say is no conjecture, hear

Rom. 6. Paul saying, *We are buried with Him by Baptism into death*: and again, *Our old man is crucified with Him*: and

4. 5. 6. again, *We have been planted together in the likeness of His death*. And not only is Baptism called a "cross," but the "cross" is called "Baptism." *With the Baptism*, saith

Mark 10, 39. Christ, *that I am baptized withal shall ye be baptized*: and,

Luke 12, 50. *I have a Baptism to be baptized with* (which ye know not); for as we easily dip and lift our heads again, so He also easily died and rose again when He willed, or rather much more easily, though He tarried the three days for the dispensation of a certain mystery.

[3.] Let us then who have been deemed worthy of such mysteries shew forth a life worthy of the Gift, that is, a most excellent conversation¹; and do ye who have not yet been deemed worthy, do all things that you may be so, that we may be one body, that we may be brethren. For as long as we are divided in this respect, though a man be father, or son, or brother, or aught else, he is no true kinsman, as being cut off from that relationship which is from above. What advantageth it to be bound by the ties of earthly family, if we are not joined by those of the spiritual? what profits nearness of kin on earth, if we are to be strangers in heaven? For the Catechumen is a stranger to the Faithful. He hath not the same Head, he hath not the same Father, he hath not the same City, nor Food, nor Raiment, nor Table, nor House, but all are different; all are on earth to the former, to the latter all are in heaven. One has Christ for his King; the other, sin and the devil; the food² of one is Christ, of the other, that meat which decays and perishes; one has worms' work for his raiment, the other the Lord of angels; heaven is the city of one, earth of the other. Since then we have nothing in common, in what, tell me, shall we hold communion? Did we remove the same pangs³, did we come forth from the same womb? This has nothing to do with that most perfect relationship. Let us then give diligence that we may become citizens of the city which is above. How long do we tarry over the border⁴, when we ought to reclaim our ancient country? We risk no common danger; for if it

¹ πολυ-
τελευ

² al. 'the
delight'

³ i. e.
'were we
twins.'

⁴ ὁρμη-
οπίας

should come to pass, (which God forbid!) that through the sudden arrival of death we depart hence uninitiated¹, though we have ten thousand virtues, our portion will be no other than hell, and the venomous worm, and fire unquenchable, and bonds indissoluble. But God grant that none of those who hear these words experience that punishment! And this will be, if having been deemed worthy of the sacred mysteries, we build upon that foundation gold, and silver, and precious stones; for so after our departure hence we shall be able to appear in that place rich, when we leave not our riches here, but transport them to inviolable treasures by the hands of the poor, when we lend to Christ. Many are our debts there, not of money, but of sins; let us then lend Him our riches, that we may receive pardon for our sins; for He it is that judgeth. Let us not neglect Him here when He hungereth, that He may ever feed us there. Here let us clothe Him, that He leave us not bare of the safety which is from Him. If here we give Him drink, we shall not with the rich man say, "Send Lazarus, that with the tip of his finger he may drop water on my broiling² tongue." If here we receive Him into our house, there He will prepare many mansions for us; if we go to Him in prison, He too will free us from our bonds; if we take Him in when He is a stranger, He will not suffer us to be strangers to the Kingdom of heaven, but will give us a portion in the City which is above; if we visit Him when He is sick, He also will quickly deliver us from our infirmities.

Let us then, as receiving great things though we give but little, still give the little that we may gain the great. While it is yet time, let us sow, that we may reap. When the winter overtakes us, when the sea is no longer navigable, we are no longer masters of this traffic. But when shall the winter be? When that great and manifest Day is at hand. Then we shall cease to sail this great and broad sea, for such the present life resembles. Now is the time of sowing, then of harvest and of gain. If a man puts not in his seed at seed time and sows in harvest, besides that he effects nothing, he will be ridiculous. But if the present is seed time, it follows that it is a time not for gathering together, but for scattering; let us then scatter, that we may gather in, and not seek to

JOHN
III. 5.
i. e. un-
baptized

² ἀπορη-
γανίζο-
μένη

HOMIL. gather in now, lest we lose our harvest; for, as I said, this XXV. season summons us to sow, and spend, and lay out, not to collect and lay by. Let us not then give up the opportunity, but let us put in abundant seed, and spare none of our stores, that we may receive them again with abundant recompense, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, world without end. Amen.

HOMILY XXVI.

JOHN iii. 6.

That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

GREAT mysteries are they, of which the Only-begotten Son of God has counted us worthy; great, and such as we were not worthy of, but such as it was meet for Him to give. For if one reckon our desert, we were not only unworthy of the gift, but also liable to punishment and vengeance; but He, because He looked not to this, not only delivered us from punishment, but freely gave us a life much more bright^{1 al. 'precious'} than the first, introduced us into another world, made us another creature; *If any man be in Christ*, saith Paul, *he is* ^{2 Cor. 5,} *a new creature*. What kind of new creature? Hear Christ^{17.} Himself declare; *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God*. Paradise was entrusted to us, and we were shewn unworthy to dwell even there, yet He hath exalted us to heaven. In the first things we were found unfaithful, and He hath committed to us greater; we could not refrain from a single tree, and He hath provided for us the delights² above; we kept not our² ^{τρυφήν} place in Paradise, and He hath opened to us the doors of heaven. Well said Paul, *O the depth of the riches, both of* ^{Rom.} *the wisdom and knowledge of God!* There is no longer^{11, 33.} a mother, or pangs, or sleep, or coming together, and embracings of bodies; henceforth all the fabric³ of our nature³ ^{κατασκευή}

HOMIL. is framed above, of the Holy Ghost and water. The water
 XXVI. is employed, being made the Birth to him who is born; what
 the womb is to the embryo, the water is to the believer; for
 in the water he is fashioned and formed. At first it was said,
 Gen. 1, *Let the waters bring forth the creeping things that have life;*
 20.
 LXX. but from the time that the Lord entered the streams of
 Jordan, the water no longer gives forth the *creeping thing*
that hath life, but reasonable and Spirit-bearing souls; and
 Ps. 18, 6. what has been said of the sun, that he is *as a bridegroom*
coming out of his chamber, we may now rather say of the
 faithful, for they send forth rays far brighter than he. That
 which is fashioned in the womb requires time, not so that in
 water, but all is done in a single moment. Here our life is
 perishable, and takes its origin from the decay of other
 bodies; that which is to be born comes slowly, (for such is
 the nature of bodies, they acquire perfection by time,) but it
 is not so with spiritual things. And why? Because the
 things made are formed perfect from the beginning.

When Nicodemus still hearing these things was troubled,
 see how Christ partly opens to him the secret of this mystery,
 and makes that clear which was for a while obscure to him.
That which is born, saith He, of the flesh is flesh; and that
which is born of the Spirit is spirit. He leads him away
 from all the things of sense, and suffers him not vainly to
 pry into the mysteries revealed with his fleshly eyes; "We
 speak not," saith He, "of flesh, but of Spirit, O Nicodemus,"
 (by this word He directs him heavenward for a while,) "seek
 then nothing relating to things of sense; never can the Spirit
 appear to those eyes, think not that the Spirit bringeth forth
 the flesh." "How then," perhaps one may ask, "was the
 Flesh of the Lord brought forth?" Not of the Spirit only,
 Gal. 4, but of flesh; as Paul declares, when he says, *Made of a*
 4. *woman, made under the Law;* for the Spirit fashioned Him
 not indeed out of nothing, (for what need was there then of
 a womb?) but from the flesh of the Virgin. How, I cannot
 explain unto you; yet it was done, that no one might
 suppose that what was born is alien to our nature. For if
 even when this has taken place there are some who dis-
 believe in such a birth, into what impiety would they not
 have fallen had He not partaken of the Virgin's flesh.

That which is born¹ of the Spirit is spirit. Seest thou ^{JOHN} the dignity of the Spirit? It appears performing the work of ^{III.7.8.} God; for above he said of some, that *they were begotten of God*, here He saith, that the Spirit begetteth them. ^{or, 'be-} ^{gotten'} ^{c. 1, 13.}

That which is born of the Spirit is spirit. His meaning is of this kind; "He that is born² of the Spirit is spiritual."² ^{or, 'be-} ^{gotten'} For the Birth which He speaks of here is not that according to essence³, but according to honour and grace. Now if the³ ^{οὐτως} Son is so born also, in what shall He be superior to men so born? And how is He, Only-begotten? For I too am born of God, though not of His Essence, and if He also is not of His Essence, how in this respect does He differ from us? Nay, He will then be found to be inferior to the Spirit; for birth of this kind is by the grace of the Spirit. Needs He then the help of the Spirit that He may continue a Son? And in what do these differ from Jewish doctrines?

Christ then having said, *He that is born of the Spirit is spirit*, when He saw him again confused, leads His discourse to an example from sense, saying,

Ver. 7, 8. *Marvel not that I said unto thee, Ye must be born again⁴. The wind bloweth where it listeth.* ^{or,} ^{from} ^{above'}

For by saying, *Marvel not*, He indicates the confusion of his soul, and leads him to something lighter than body. He had already led him away from fleshly things, by saying, *That which is born of the Spirit is spirit*; but when Nicodemus knew not what *that which is born of the Spirit is spirit* meant, He next carries him to another figure, not bringing him to the density of bodies, nor yet speaking of things purely incorporeal, (for had he heard he could not have received this,) but having found a something between what is and what is not body, namely, the motion of the wind, He brings him to that next. And He saith of it,

Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.

Though He saith, *it bloweth where it listeth*, He saith it not as if the wind had any power of choice, but declaring that its natural motion cannot be hindered, and is with power. For Scripture knoweth how to speak thus of things without life, as when it saith, *The creature was made subject* ^{Rom. 8,} ^{to vanity, not willingly.} The expression therefore, *bloweth* ^{20.}

HOMIL. *where it listeth*, is that of one who would shew that it cannot
 XXVI. be restrained, that it is spread abroad every where, and that none can hinder its passing hither and thither, but that it goes abroad with great might, and none is able to turn aside its violence.

¹ φωνή [2.] *And thou hearest its voice*¹, (that is, its rustle, its noise,) *but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.*

Here is the conclusion of the whole matter. "If," saith He, "thou knowest not how to explain the motion nor the path of this wind² which thou perceivest by hearing and touch, why art thou over-anxious about the working of the Divine Spirit, when thou understandest not that of the wind, though thou hearest its voice?" The expression, *bloweth where it listeth*, is also used to establish the power of the Comforter; for if none can hold the wind, but it moveth where it listeth, much less will the laws of nature, or limits of bodily generation, or any thing of the like kind, be able to restrain the operations of the Spirit.

That the expression, *thou hearest its voice*, is used respecting the wind, is clear from this circumstance; He would not, when conversing with an unbeliever and one unacquainted with the operation of the Spirit, have said, *Thou hearest its voice*. As then the wind is not visible, although it utters a sound, so neither is the birth of that which is spiritual visible to our bodily eyes; yet the wind is a body, although a very subtle one; for whatever is the object of sense is body. If then you do not complain because you cannot see this body, and do not on this account disbelieve, why do you, when you hear of *the Spirit*, hesitate, and demand such exact accounts, although you act not so in the case of a body? What then doth Nicodemus? still he continues in his low Jewish opinion, and that too when so clear an example has been mentioned to him. Wherefore when he again says doubtingly,

Ver. 9, 10. *How can these things be?* Christ now speaks to him more chidingly; *Art thou a master in Israel, and knowest not these things?*

Observe how He no where accuses the man of wickedness, but only of weakness and simplicity. "And what," one may

ask, "has this birth in common with Jewish matters?" Tell me rather what has it that is not in common with them? JOHN III. 11. For the first-created man, and the woman formed from his side, and the barren women, and the things accomplished by water, I mean what relates to the fountain on which Elisha made the iron tool to swim, to the Red Sea which the Jews passed over, to the pool which the Angel troubled, to Naaman the Syrian who was cleansed in Jordan, all these proclaimed beforehand, as by a figure, the Birth and the purification which were to be. And the words of the Prophet allude to the manner of this Birth, as, *It shall be announced unto the Lord a generation which cometh, and they shall announce His righteousness unto a people that shall be born, whom the Lord hath made; and, Thy youth shall be renewed as an eagle's; and, Shine, O Jerusalem; behold, Thy King cometh!* Ps. 12, 31, 32. LXX. and, *Blessed are they whose iniquities are forgiven.* Ps. 102, 6. LXX. Is. 60, 1. Isaac also was a type of this Birth. For tell me, Nicodemus, how was he born? was it according to the law of nature? By no means; the mode of his generation was midway between this of which we speak and the natural; the natural, because he was begotten by cohabitation; the other, because he was begotten not of blood¹, (but by the will of God.) I shall shew that these figures² proclaimed beforehand not only this birth, but also That from the Virgin. For, because no one would easily have believed that a virgin could bear a child, barren women first did so, then such as were not only barren, but aged also. That a woman should be made from a rib was indeed far more wonderful than that the barren should conceive; but because that was of early and old time, another figure, new and fresh, was given, that of the barren women, to prepare the way for belief in the Virgin's travail. To remind him then of these things, Jesus said, *Art thou a master in Israel, and knowest not these things?*

Ver. 11. *We speak that We do know, and testify that We have seen, and none receiveth³ Our witness.*

This He added, making His words credible by another argument, and condescending in His speech to the other's infirmity. ³ οὐ λαμβάνετε. G. T.

[3.] And what is this that He saith, *We speak that We do know, and testify that We have seen?* Because with us the

HOMIL. XXVI. sight is the most trustworthy of the senses, and if we desire to gain a person's belief, we speak thus, that we saw it with our eyes, not that we know it by hearsay; Christ therefore speaks to him rather after the manner of men, gaining belief for His words by this means also. And that this is so, and that He desires to establish nothing else, and refers not to sensual vision, is clear from this; after saying, *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit*, He adds, *We speak that we do know, and testify that we have seen*. Now this (of the Spirit) was not yet born¹; how then saith He, *what we have seen*? Is it not plain that He speaks of a knowledge not otherwise than exact?

¹ or 'be-gotten'

And none receiveth our witness. The expression *we know*, He uses then either concerning Himself and His Father, or concerning Himself alone; and *no man receiveth*, is the expression not of one displeased, but of one who declares a fact: for He said not, "What can be more senseless than you who receive not what is so exactly declared by us?" but displaying all gentleness, both by His works and His words, He uttered nothing like this; mildly and kindly He foretold what should come to pass, so guiding us too to all gentleness, and teaching us when we converse with any and do not persuade them, not to be annoyed or made savage; for it is impossible for one out of temper to accomplish his purpose, he must make him to whom he speaks still more incredulous. Wherefore we must abstain from anger, and make our words in every way credible by avoiding not only wrath, but also loud speaking²; for loud speaking is the fuel of passion.

² lit.

'shouting'

³ lit. 'tie the feet of'

Let us then bind³ the horse, that we may subdue the rider; let us clip the wings of our wrath, so the evil shall no more rise to a height. A keen passion is anger, keen, and skilful to steal our souls; therefore we must on all sides guard against its entrance. It were strange that we should be able to tame wild beasts, and yet should neglect our own savage minds. Wrath is a fierce fire, it devours all things; it harms the body, it destroys the soul, it makes a man deformed⁴ and ugly to look upon; and if it were possible for an angry person to be visible to himself at the time of his anger, he would need no other admonition, for nothing is more displeasing than an angry countenance. Anger is a

⁴ or 'unpleasing'

kind of drunkenness, or rather it is more grievous than JOHN III. 11. drunkenness, and more pitiable than (possession of) a dæmon. But if we be careful not to be loud in speech¹, we shall find ¹ κράζειν this the best path to sobriety of conduct². And therefore ² φιλοσοφίαν Paul would take away clamour as well as anger, when he says, *Let all anger and clamour be put away from you.* Eph. 4, 31. Let us then obey this teacher of all wisdom, and when we are wroth with our servants, let us consider our own trespasses, and be ashamed at their forbearance. For when thou art insolent, and thy servant bears thy insults in silence, when thou actest unseemly, he like a wise man, take this instead of any other warning. Though he is thy servant, he is still a man, has an immortal soul, and has been honoured with the same gifts as thee by your common Lord. And if he who is our equal in more important and more spiritual things, on account of some poor and trifling human superiority so meekly bears our injuries, what pardon can we deserve, what excuse can we make, who cannot, or rather will not, be as wise through fear of God, as he is through fear of us? Considering then all these things, and calling to mind our own transgressions, and the common nature of man, let us be careful at all times to speak gently, that being humble in heart we may find rest for our souls, both that which now is, and that which is to come; which may we all attain, by the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

H O M I L Y XXVII.

JOHN iii. 12, 13.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man Which is in heaven.

WHAT I have often said I shall now repeat, and shall not cease to say. What is that? It is that Jesus, when about to touch on sublime doctrines, often contains Himself by reason of the infirmity of His hearers, and dwells not for a continuance on subjects worthy of His greatness, but rather on those which partake of condescension. For the sublime and great, being but once uttered, is sufficient to establish that character, as far as we are able to hear it; but unless more lowly sayings, and such as are nigh to¹ the comprehension of the hearers, were continually uttered, the more sublime would not readily take hold on a grovelling listener. And therefore of the sayings of Christ more are lowly than sublime. But yet that this again may not work another mischief, by detaining the disciple here below, He does not merely set before men His inferior sayings without first telling them why He utters them; as, in fact, He has done in this place. For when He had said what He did concerning Baptism, and the Generation by grace which takes place on earth, being desirous to admit² them to that His own mysterious and incomprehensible Generation, He holds it in suspense for a while, and admits them not, and then tells them His reason for not admitting them. What is that? It is, the dulness and infirmity of His hearers. And referring

¹ al.
touch,

² καθεῖναι

to this He added the words, *If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?* so that wherever He saith any thing ordinary and humble, we must attribute this to the infirmity of His audience.

JOHN
III.
12. 13.

The expression *earthly things*, some say is here used of the wind; that is, "If I have given you an example from earthly things, and ye did not even so believe, how shall ye be able to learn sublimer things?" And wonder not if He here call Baptism an *earthly* thing, for He calls it so, either from its being performed on earth, or so naming it in comparison with that His own most awful Generation. For though this Generation of ours is heavenly, yet compared with that true GENERATION which is from the Substance of the Father, it is earthly.

He does not say, "Ye have not understood," but, *Ye have not believed*; for when a man is ill disposed towards those things which it is possible to apprehend by the intellect, and will not readily receive them, he may justly be charged with want of understanding; but when he receives not things which cannot be apprehended by reasoning, but only by faith, the charge against him is no longer want of understanding, but unbelief. Leading him therefore away from enquiring by reasonings into what had been said, He touches him more severely by charging him with want of faith. If now we must receive our own Generation¹ by faith, what do they deserve who are busy with their reasonings about That^{i. e. the new Birth} of the Only-Begotten?

But perhaps some may ask, "And if the hearers were not to believe these sayings, wherefore were they uttered?" Because though *they* believed not, those who came after would believe and profit by them. Touching him therefore very severely, Christ goes on to shew that He knoweth not these things only, but others also, far more and greater than these. And this He declared by what follows, when He said, *And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man Which is in heaven.*

"And what manner of sequel is this?" asks one. The very

¹ i. e. how is this connected with what has gone before?

HOMIL. XXVII. closest, and entirely in unison with what has gone before. For since Nicodemus had said, *We know that Thou art a teacher come from God*, on this very point He sets him right, all but saying, "Think Me not a teacher in such manner as were the many of the prophets who were of earth, for I am come from heaven (but) now. None of the prophets hath ascended up thither, but I dwell there." Seest thou how even that which appears very exalted is utterly unworthy of His greatness? For not in heaven only is He, but every where, and He fills all things; but yet He speaks according to the infirmity of His hearer, desiring to lead him up little by little. And in this place He called not the flesh *Son of Man*, but He now named, so to speak, His entire Self from the inferior substance; indeed this is His wont, to call His whole Person¹ often from His Divinity, and often from His humanity.

Ver. 14. *And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.*

This again seems to depend upon what has gone before, and this too has a very close connection with it. For after having spoken of the very great benefaction that had come to man by Baptism, He proceeds to mention another benefaction, which was the cause of this, and not inferior to it; namely, that by the Cross. As also Paul arguing with the Corinthians sets down these benefits together, when he says, *Was Paul crucified for you? or were ye baptized into the name of Paul?* for these two things most of all declare His unspeakable love; that He both suffered for His enemies, and that having died for His enemies, He freely gave to them by Baptism entire remission of their sins.

[2.] But wherefore did He not say plainly, "I am about to be crucified," instead of referring His hearers to the ancient type? First, that you may learn that old things are akin to new, and that the one are not alien to the other; next, that you may know that He came not unwillingly to His Passion; and again, besides these reasons, that you may learn that no harm arises to Him from the Fact², and that to many there springs from it salvation. For, that none may say, "And how is it possible that they who believe on one crucified should be saved, when he himself is holden of

² i. e. of the Passion

death?" He leads us to the ancient story. Now if the Jews, ^{JOHN III. 15, 16.} by looking to the brazen image of a serpent, escaped death, much rather will they who believe on the Crucified, with good reason enjoy a far greater benefit. For this¹ takes ^{i. e. the Crucifixion} place, not through the weakness of the Crucified, or because the Jews are stronger than He, but because *God loved the world*, therefore is His living Temple fastened to the Cross.

Ver. 15. *That whosoever believeth in Him should not perish, but have eternal life.*

Seest thou the cause of the Crucifixion, and the salvation which is by it? Seest thou the relationship of the type to the reality? there the Jews escaped death, but the temporal, here believers the eternal; there the hanging serpent healed the bites of serpents, here the Crucified Jesus cured the wounds inflicted by the spiritual² dragon; there he who² ^{νοητοῦ} looked with his bodily eyes was healed, here he who beholds with the eyes of his understanding puts off all his sins; there that which hung was brass fashioned into the likeness of a serpent, here it was the Lord's Body, builded by the Spirit; there a serpent bit and a serpent healed, here death destroyed and a Death saved. But the snake which destroyed had venom, that which saved was free from venom; and so again was it here, for the death which slew us had sin with it, as the serpent had venom; but the Lord's Death was free from all sin, as the brazen serpent from venom. For, saith Peter, *He did no sin, neither was guile* ^{1 Pet. 2, 22.} *found in His mouth.* And this is what Paul also declares, *And* ^{Col. 2, 16.} *having spoiled principalities and powers, He made a shew* ^{16.} *of them openly, triumphing over them in it.* For as some noble champion by lifting on high and dashing down his antagonist, renders his victory more glorious, so Christ, in the sight of all the world, cast down the adverse powers, and having healed those who were smitten in the wilderness, delivered them from all venomous beasts³ that vexed them, ³ ^{θηρών} ^(Acts 28, 4.) by being hung upon the Cross. Yet He did not say "must hang", but, *must be lifted up*; for He used this which seemed the milder term, on account of His hearer, and because it was proper to the type⁴.

Ver. 16. *God, He saith, so loved the world, that He gave* ⁴ ^{ἐγὼς} ^{τοῦ} ^{τύπου}

Q

HOMIL. *His Only-begotten Son, that whosoever believeth in Him*
XXVII. *should not perish, but have everlasting life.*

What He saith, is of this kind: Marvel not that I am to be lifted up that ye may be saved, for this seemeth good to the Father, and He hath so loved you as to give His Son for slaves, and ungrateful slaves. Yet a man would not do this even for a friend, nor readily even for a righteous man; as Rom. 5, Paul has declared when he said, *Scarcely for a righteous man*
7. *will one die.* Now he spoke at greater length, as speaking to believers, but here Christ speaks concisely, because His discourse was directed to Nicodemus, but still in a more significant manner, for each word has much significance. For by the expression, *so loved*, and that other, *God the world*, He shews the great strength of His love. Large and infinite was the interval between the two. He, the Immortal, Who is without beginning, the Infinite Majesty, they but dust and ashes, full of ten thousand sins, who, ungrateful, have at all times offended Him; and these He *loved*. Again, the words which He added after these are alike significant, when He saith, that *He gave His Only-begotten Son*, not a servant, not an Angel, not an Archangel. And yet no one would shew such anxiety for his own child, as God did for His ungrateful servants.

His Passion then He sets before him not very openly, but rather darkly; but the advantage of the Passion He adds in a clearer manner¹, saying, *that every one that believeth in Him should not perish, but have everlasting life.* For when He had said, *must be lifted up*, and alluded to death, lest the hearer should be made downcast by these words, forming some mere human opinions concerning Him, and supposing that His death was a ceasing to be², observe how He sets this right, by saying, that He that was given was *The Son of God*, and the cause of life, of everlasting life. He who procured life for others by death, would not Himself be continually in death; for if they who believe on the Crucified perish not, much less doth He perish Who is Crucified. He Who taketh away the destitution of others, much more is He free from it; He Who giveth life to others, much more to Himself doth He well forth life. Seest thou that every where there is need of faith? For He calls the Cross the fountain of life;

¹ al.
'clearly
and
openly'

² ἀνυ-
παρξιδν

which reason cannot easily allow, as the heathens now by their mocking testify. But faith which goes beyond the weakness of reasoning, may easily receive and retain it. And whence did *God so love the world*? From no other source but only from His goodness.

[3.] Let us now be abashed at His love, let us be ashamed at the excess of His loving-kindness, since He for our sakes spared not His Only-begotten Son, yet we spare our wealth to our own injury; He for us gave His Own Son, but we for Him do not so much as despise money, nor even for ourselves. And how can these things deserve pardon? If we see a man submitting to sufferings and death for us, we set him before all others, count him among our chief friends, place in his hands all that is ours, and deem it rather his than ours, and even so do not think that we give him the return that he deserves. But towards Christ we do not preserve even this degree of right feeling. He laid down His life for us, and poured forth His precious Blood for our sakes, who were neither well-disposed nor good, while we do not pour out even our money for our own sakes, and neglect Him Who died for us, when He is naked and a stranger; and who shall deliver us from the punishment that is to come? For suppose that it were not God that punishes, but that we punished ourselves; should we not give our vote against ourselves? should we not sentence ourselves to the very fire of hell, for allowing Him Who laid down His life for us, to pine with hunger? But why speak I of money? had we ten thousand lives, ought we not to lay them all down for Him? and yet not even so could we do what His benefits deserve. For he who confers a benefit in the first instance, gives evident proof of his kindness, but he who has received one, whatever return he makes, he repays as a debt, and does not bestow as a favour; especially when he who did the first good turn was benefiting his enemies. And he who repays both bestows his gifts on a benefactor, and himself reaps their fruit besides¹. But not even this induces us; more foolish are we than any, putting golden necklaces about our servants and mules and horses, and neglecting our Lord who goes about naked, and passes from door to door, and ever stands at our outlets, and stretches forth His Hands

HOMIL. to us, but often regarding Him with un pitying eye; yet
 XXVII. these very things He undergoeth for our sake. Gladly¹
¹ lit. doth He hunger that thou mayest be fed; naked doth He
² sweet- ly³ go that He may provide for thee the materials² for a garment
² ὁ πῶθε- of incorruption, yet not even so do ye give up any of your
 σιν own. Some of your garments are moth-eaten, others are a
 load to your coffers, and a needless trouble to their possessors,
 while He Who gave you these and all else that you possess
 goeth naked.

But perhaps you do not lay them by in your coffers, but wear them and make yourselves fine with them. And what gain you by this? Is it that the street people may see you? What then? They will not admire thee who wearest such apparel, but the man who supplies garments to the needy; so if you desire to be admired, by clothing others, you will the rather get infinite applause. Then too God as well as man shall praise thee; now none can praise, but all will grudge at thee, seeing thee with a body well arrayed, but having a neglected soul. So harlots have adornment, and their clothes are often more than usually expensive and splendid; but the adornment of the soul is with those only who live in virtue.

These things I say continually, and I will not cease to say them, not so much because I care for the poor, as because I care for your souls. For they will have some comfort, if not from you, yet from some other quarter; or even if they be not comforted, but perish by hunger, the harm to them will be no great matter. What did poverty and wasting by hunger injure Lazarus! But none can rescue you from³ hell, if you obtain not the help of the poor²; we shall say to you what was said to the rich man, who was continually broiling, yet gained no comfort. God grant that none ever hear those words, but that all may go into the bosom of Abraham; by the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

³ al. 'the hungry'

H O M I L Y XXVIII.

JOHN iii. 17.

*For God sent not His Son¹ to condemn the world, but to
save the world².*

[¹ εἰς
τὸν κόσ-
μον G.
T.]

MANY of the more careless sort of persons, using the lovingkindness of God to increase the magnitude of their sins and the excess of their disregard, speak in this way, ² ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ G. T. "There is no hell, there is no future punishment, God forgives us all sins." To stop whose mouths a wise man says, *Say not, His mercy is great, He will be pacified for the multitude of my sins; for mercy and wrath come from Him,* ^{5, 6.} *and His indignation resteth upon sinners:* and again, *As His mercy is great, so is His correction also.* ^{15, 12.} "Where then," saith one, "is His lovingkindness, if we shall receive for our sins according to our deserts?" That we shall indeed receive "according to our deserts," hear both the Prophet and Paul declare; one says, *Thou shalt render to every man according to his work;* the other, *Who will render to every man according to his work.* And yet we may see that even so the lovingkindness of God is great; in dividing our existence³ into two periods⁴, the present life and that which is to come, and making the first to be an appointment of trial, the second a place of crowning, even in this He hath shewn great lovingkindness.

² ἵνα
σωθῇ ὁ
κόσμος
δι' αὐτοῦ
G. T.

Ps. 61,
12.
LXX.
Rom. 2,
6.

³ τὰ
ἡμέτερα
⁴ αἰῶνας

"How and in what way?" Because when we had committed many and grievous sins, and had not ceased from youth to extreme old age to defile our souls with ten thousand evil deeds, for none of these sins did He demand from us a reckoning, but granted us remission of them by the

HOMIL. XXVIII. washing¹ of Regeneration, and freely gave us Righteousness and Sanctification. "What then," says one, "if a man who from his earliest age has been deemed worthy of the mysteries, after this commits ten thousand sins?" Such an one deserves a severer punishment. For we do not pay the same penalties for the same sins, if we do wrong after Initiation². And this Paul declares, saying, *He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant an unholy thing, and hath done despite unto the Spirit of grace?* Such an one then is worthy of severer punishment³. Yet even for him God hath opened doors of repentance, and hath granted him many means for the washing away his transgressions, if he will. Think then what proofs of lovingkindness these are; by Grace to remit sins, and not to punish him who after grace has sinned and deserves punishment, but to give him a season and appointed space for his clearing³. For all these reasons Christ said to Nicodemus, *God sent not His Son to condemn the world, but to save the world.*

² μυστα-
γωγίαν
Heb. 10,
28. 29.
³ προθεσ-
μίαν
ἀπολο-
γίας

For there are two Advents of Christ, that which has been, and that which is to be; and the two are not for the same purpose; the first came to pass not that He might search into our actions, but that He might remit; the object of the second will be not to remit, but to enquire. Therefore of the first He saith, *I came not to condemn the world, but to save the world*; but of the second, *When the Son shall have come in the glory of His Father⁴, He shall set the sheep on His right hand, and the goats on His left*. And they shall go, these into life; and these into eternal punishment. Yet His former coming was for judgment, according to the rule of justice. Why? Because before His coming there was a law of nature, and the prophets, and moreover a written Law, and doctrine, and ten thousand promises, and manifestations of signs, and chastisements, and vengeance, and many other things which might have set men right, and it followed that for all these things He would demand account; but, because He is merciful, He for a while pardons instead of making enquiry.

⁴ Morel. 'he then will be more severely punished who has sinned after grace.'

c. 12, 17.
Mat. 25,
31. & 46.
⁴ τῇ δόξῃ
αὐτοῦ
G. T.

For had He done so, all would at once have been hurried to perdition. For *all*, it saith, *have sinned, and come short of the glory of God*. Seest thou the unspeakable excess of His lovingkindness? JOHN III. 18.
Rom. 3, 23.

Ver. 18. *He that believeth on the Son¹, is not judged²: but he that believeth not, is judged already.* ¹ εις αβ-
ρδου G.T.
² or 'con-
demned'
E. V.

Yet if He *came not to judge the world*, how is *he that believeth not judged already*, if the time of "judgment" has not yet arrived? He either means this, that the very fact of disbelieving without repentance is a punishment, (for to be without the light, contains in itself a very severe punishment,) or He announces beforehand what shall be. For as the murderer, though he be not as yet condemned by the decision of the judge, is still condemned by the nature of the thing, so is it with the unbeliever. Since Adam also died on the day that he ate of the tree; for so ran the decree, *In the day that ye eat of the tree, ye shall die*; yet he lived. How then *died* he? By the decree; by the very nature of the thing; for he who has rendered himself liable to punishment, is under its penalty, and if for a while not actually so, yet he is by the sentence. Gen. 2, 17.
LXX.

Lest any one on hearing, *I came not to judge the world*, should imagine that he might sin unpunished, and should so become more careless, Christ stops³ such disregard by saying, *is judged already*; and because the "judgment" was future and not yet at hand, He brings near the dread of vengeance, and describes the punishment as already come. And this is itself a mark of great loving-kindness, that He not only gives His Son, but even delays the time of judgment, that they who have sinned, and they who believe not, may have power to wash away their transgressions. ³ lit.
'walls
off'

He that believeth on the Son, is not judged. He that *believeth*, not he that is over-curious; he that *believeth*, not the busy body. But what if his life be unclean, and his deeds evil? It is of such as these especially that Paul declares, that they are not true believers at all: *They profess that they know God, but in works they deny Him*. But here Christ saith, that such an one is not *judged* in this one particular; for his works indeed he shall suffer a severer Titus 1, 16.

HOMIL.
XXVIII. punishment, but having believed once, he is not chastised for unbelief.

[2.] Seest thou how having commenced His discourse with fearful things, He has concluded it again with the very same? for at first He saith, *Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*: and here again, *He that believeth not on the Son, is judged already*. "Think not," He saith, "that the delay advantageth at all the guilty, except he repent, for he that hath not believed, shall be in no better state than those who are already condemned and under punishment."

Ver. 19. *And this is the condemnation, that light is come into the world, and men loved darkness rather than light.*

What He saith, is of this kind: "they are punished, because they would not leave the darkness, and hasten to the light." And hence He goes on to deprive them of all excuse for the future: "Had I come," saith He, "to punish and to exact account of their deeds, they might have been able to say, 'this is why we started away from thee,' but now I am come to free them from darkness, and to bring them to the light; who then could pity one who will not come from darkness unto light? When they have no charge to bring against us, but have received ten thousand benefits, they start away from us." And this charge He hath brought in John 15, 25.
ib. 22. another place, where He saith, *They hated Me without a cause*: and again, *If I had not come and spoken unto them, they had not had sin*. For he who in the absence of light sitteth in darkness, may perchance receive pardon; but one who after it is come abides by the darkness, produces against himself a certain proof of a perverse and contentious disposition. Next, because His assertion would seem incredible to most, (for none would prefer *darkness to light*), He adds the cause of such a feeling in them. What is that?

Ver. 19, 20. *Because, He saith, their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.*

Yet He came not to judge or to enquire, but to pardon and remit transgressions, and to grant salvation through faith. How then fled they?^a Had He come and sat in His

^a Morel. 'therefore they fled to their own hurt.'

Judgment seat, what He said might have seemed reasonable; JOHN III. 19, 20. for he that is conscious to himself of evil deeds, is wout to fly his judge. But, on the contrary, they who have transgressed even run to one who is pardoning. If therefore He came to pardon, those would naturally most hasten to Him who were conscious to themselves of many transgressions; and indeed this was the case with many, for even publicans and sinners sat at meat with Jesus. What then is this which He saith? He saith this of those who choose always to remain in wickedness. He indeed came, that He might forgive men's former sins, and secure them against those to come; but since there are some so relaxed¹, so powerless¹ lit. 'flaccid' for the toils of virtue, that they desire to abide by wickedness till their latest breath, and never cease from it, He speaks in this place reflecting² upon these. "For since," ἐπεικώ ττων He saith, "the profession of Christianity requires besides right doctrine a sound conversation also, they fear to come over to us, because they like not to shew forth a righteous life. Him that lives in heathenism none would blame, because with gods such as he has, and with rites as foul and ridiculous as his gods, he shews forth actions that suit his doctrines; but those who belong to the True God, if they live a careless life, have all men to call them to account, and to accuse them. So greatly do even its enemies admire the truth." Observe, then, how exactly He layeth down what He saith. His expression is, not "He that hath done evil cometh not to the light," but "he that doeth it always, he that desireth always to roll himself in the mire of sin, he will not subject himself to My laws, but chooses to stay without, and to commit fornication without fear, and to do all other forbidden things. For if he comes to Me, he becomes manifest as a thief in the light, and therefore he avoids My dominion." For instance, even now one may hear many heathen say, "that they cannot come to our faith, because they cannot leave off drunkenness and fornication, and the like disorders."

"Well," says some one, "but are there no Christians that do evil, and heathens that live discreetly³?" That there are ἐν φιλοσοφία Christians who do evil, I know; but whether there are heathens who live a righteous life, I do not yet know

Homil. XXVIII. assuredly. For do not speak to me of those who by nature are good and orderly, (this is not virtue,) but tell me of the man who can endure the exceeding violence of his passions, and (yet) be temperate¹. * You cannot. For if the promise of a Kingdom, and the threat of hell, and so much other provision², can scarcely keep men in virtue, they will hardly go after virtue who believe in none of these things. Or, if any pretend to do so, they do it for show; and he who doth so for show, will not, when he may escape observation, refrain from indulging his evil desires. However, that we may not seem to any to be contentious, let us grant that there are right livers among the heathen; for neither doth this go against my argument, since I spoke of that which occurs in general, not of what happens rarely.

And observe how in another way He deprives them of all excuse, when He saith that, *the light came into the world*. "Did they seek it themselves," He saith, "did they toil, did they labour to find it? The light itself came to them, and not even so would they hasten to it." And if there be some Christians who live wickedly, I would argue that He doth not say this of those who have been Christians from the beginning, and who have inherited true religion from their forefathers, (although even these for the most part have been shaken from³ right doctrine by their evil life,) yet still I think that He doth not now speak concerning these, but concerning the heathen and the Jews who ought to have come⁴ to the right faith. For He sheweth that no man living in error would choose to come to the truth unless he before had planned⁵ for himself a righteous life, and that none would remain in unbelief unless he had previously chosen always to be wicked.

Do not tell me that a man is temperate, and does not rob; these things by themselves are not virtue. For what advantage it, if a man has these things, and yet is the slave of vain-glory, and remains in his error, from fear of the company of his friends? This is not right living. The slave of a reputation⁶ is no less a sinner than the fornicator; nay, he worketh more and more grievous deeds than he. But tell me of any one that is free from all passions and from all iniquity, and who remains among the heathen.

² παρε-
σαλεύ-
θησαν

⁴ al.
'shifted
them-
selves'
ὑπογρά-
ψας. al.
ἐπιγρά-
ψας

⁶ or
'glory'

Thou canst not do so; for even those among them who ^{JOHN III. 19, 20.} have boasted great things, and who have, as they say¹, mastered avarice or gluttony, have been, most of all men, ^{1 or, 'thou sayest'} the slaves of reputation², and this is the cause of all evils. Thus it is that the Jews also have continued Jews; for ^{2 or, 'glory'} which cause Christ rebuked them and said, *How can ye* ^{c. 5, 44.} *believe, which receive honour from men?*

“And why, pray, did He not speak on these matters with Nathanael, to whom He testified of the truth, nor extend His discourse to any length?” Because even he came not with such zeal as did Nicodemus. For Nicodemus made this his work³, and the season which others used for rest he ^{3 i. e. his one great object.} made a season for hearing; but Nathanael came at the instance of another. Yet not even him did Jesus entirely pass by, for to him He saith, *Hereafter ye shall see heaven* ^{c. 1, 51.} *open, and the angels of God ascending and descending upon the Son of Man.* But to Nicodemus He spake not so, but conversed with him on the Dispensation and on eternal life, addressing each differently and suitably to the condition of his will. It was sufficient for Nathanael, because he knew the writings of the prophets, and was not so timid either, to hear only thus far; but because Nicodemus was as yet possessed by fear, Christ did not indeed clearly reveal to him the whole, but shook his mind so as to cast out fear by fear, declaring that he who did not believe was being judged⁴, ^{4 κρινεσθαι} and that unbelief proceeded from an evil conscience. For since he made great account of honour from men, more than he did of the punishment; (*Many, saith the Evangelist, of* ^{c. 12, 42.} *the rulers believed on Him, but because of the Jews they did not confess;*) on this point Christ toucheth him, saying, “It cannot be that he who believeth not on Me disbelieveth for any other cause save that he liveth an unclean life.” Farther on He saith, *I am the Light*, but here, *the Light* ^{c. 8, 12.} *came into the world;* for at the beginning He spoke somewhat darkly, but afterwards more clearly. Yet even so the man was kept back by regard for the opinion of the many, and therefore could not endure to speak boldly as he ought.

Fly we then vain glory, for this is a passion more tyrannical than any. Hence spring covetousness and love of wealth, hence hatred and wars and strifes; for he that

ΗΘΗΛ. desires more than he has, will never be able to stop, and he
XXVIII. desires from no other cause, but only from his love of vain glory. For tell me, why do so many encircle themselves with multitudes of eunuchs, and herds of slaves, and much show? Not because they need it, but that they may make those who meet them witnesses of this unseasonable display. If then we cut this off, we shall slay together with the head the other members also of wickedness, and there will be nothing to hinder us from dwelling on earth as though it were heaven. Nor doth this vice merely thrust its captives into wickedness, but is even co-existent¹ with their virtues, and when it is unable entirely to cast us out of these, it still causeth us much damage in the very exercise of them, forcing us to undergo the toil and depriving us of the fruit. For he that with an eye to this, fasts, and prays, and shews mercy, has his reward. What can be more pitiable than a loss like² this, that it should befall man to bewail² himself uselessly and in vain, and to become an object of ridicule, and to lose the glory from above? Since he that aims at both can not obtain both. It is indeed possible to obtain both, when we desire not both, but one only, that from heaven; but he cannot obtain both, who longs for both. Wherefore if we wish to attain to glory, let us flee from human glory, and desire that only which cometh from God; so shall we obtain both the one and the other; which may we all enjoy, through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

¹ παρυ-
φύσστηκε

² κόπτε-
σθαι

HOMILY XXIX.

JOHN iii. 22.

And He came and His disciples into the land of Judæa, and there He tarried with them (and baptized).

NOTHING can be clearer or mightier than the truth, just as nothing is weaker than falsehood, though it be shaded by ten thousand veils. For even so it is easily detected, it easily melts away. But truth stands forth unveiled for all that will behold her beauty; she seeks no concealment, dreads no danger, trembles at no plots, desires not glory from the many, is accountable to no mortal thing, but stands above them all, is the object of ten thousand secret plots, yet remaineth unconquerable, and guards as in a sure fortress those who fly to her by her own exceeding might, who avoids secret lurking places, and setteth what is hers before all men. And this Christ conversing with Pilate declared, when He said, *I ever taught openly, and in secret have* c.18,20. *I said nothing.* As He spake then, so He acted now, for, *After this, saith the Evangelist, He went forth and His disciples into the land of Judæa, and there He tarried with them, and baptized.* At the feasts He went up to the City to set forth in the midst of them His doctrines, and the help of His miracles; but after the feasts were over, He often went to Jordan, because many ran together there. For He ever chose the most crowded places, not from any love of show or vain-glory, but because He desired to afford His help to the greatest number.

HOMIL. Yet the Evangelist farther on says, that *Jesus baptized*
XXIX. *not, but His disciples*; whence it is clear that this is his meaning here also. And why did Jesus not baptize? The Baptist had said before, *He shall baptize you with the Holy Spirit and with fire*. Now He had not yet given the Spirit, and it was therefore with good cause that He did not baptize. But His disciples did so, because they desired to bring many to the saving doctrine.

“And why, when the disciples of Jesus were baptizing, did not John cease to do so? why did he continue to baptize, and that even until he was led to prison? for to say,

Ver. 23. *John also was baptizing in Ænon*; and to add,

Ver. 24. *John was not yet cast into prison*, was to declare that until that time he did not cease to baptize. But wherefore did he baptize until then? For he would have made the disciples of Jesus seem more reverend had he desisted when they began. Why then did he baptize?” It was that he might not excite his disciples to even stronger rivalry, and make them more contentious still. For if, although he ten thousand times proclaimed Christ, yielded to Him the chief place, and made himself so much inferior, he still could not persuade them to run to Him; he would, had he added this also, have made them yet more hostile. On this account it was that Christ began to preach more constantly when John was removed. And moreover, I think that the death of John was allowed, and that it happened very quickly, in order that the whole attention¹ of the multitude might be shifted to Christ, and that they might no longer be divided in their opinions concerning the two.

¹ *διδοε-
σιν*

Besides, even while he was baptizing, he did not cease continually to exhort them, and to shew them the high and awful nature of Jesus. For he baptized them, and told them no other thing than that they must believe on Him that came after him. Now how would a man who acted thus by desisting have made the disciples of Christ seem worthy of reverence? On the contrary, he would have been thought to do so through envy and passion. But to continue preaching gave a stronger proof; for he desired not glory for himself, but sent on his hearers to Christ, and wrought with

Him not less, but rather much more than Christ's own disciples, because his testimony was unsuspected and he was by ^{JOHN III. 25.} all men far more highly esteemed than they. And this the Evangelist implies, when he says, that "all Judæa and the ^{Matt. 3.} country round about Jordan went out to him, and were ^{5.} baptized." Even when the Disciples were baptizing, yet many did not cease to run to him.

If any one should enquire, "And in what was the baptism of the disciples better than that of John?" we will reply, "in nothing;" both were alike without the gift of the Spirit, both parties alike had one reason for baptizing, and that was, to lead the baptized to Christ. For in order that they might not be always running about to bring together those that should believe, as in Simon's case his brother did, and Philip to Nathanael, they instituted baptism, in order by it to bring all men to them easily, and to prepare a way for the faith which was to be. But that the baptisms had no superiority one over the other, is shewn by what follows. What is that? •

Ver. 25. *There arose, saith the Evangelist, a question (between some) of John's disciples and the Jews about purifying.*

For the disciples of John being ever jealously disposed towards Christ's disciples and Christ Himself, when they saw them baptizing, began to reason with those who were baptized, as though their baptism was in a manner superior to that of Christ's disciples; and taking one of the baptized, they tried to persuade him of this; but persuaded him not. Hear how the Evangelist has given us to understand that it was they who attacked him, not he who set on foot the question. He doth not say, that "a certain Jew questioned with them," but that *there arose a questioning from the disciples of John with a certain Jew^a, concerning purification.*

[2.] And observe, I pray you, the Evangelist's inoffensiveness. He does not speak in the way of invective, but as far as he is able softens the charge, merely saying, that *a question arose*; whereas the sequel (which he has also set down in an inoffensive manner) makes it plain that what was said was said from jealousy.

^a Ἰουδαίου τινός. This reading is of the Greek commentators: the plural found in the Complut. and in most in G. T., Vulgate, and Latin writers.

HOMIL. XXIX. Ver. 26. *They came, saith he, unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to Him.*

That is, "He whom thou didst baptize;" for this they imply when they say, "to whom thou barest witness," as though they had said, "He whom thou didst point out as illustrious, and make remarkable, dares to do the same as thou." Yet they do not say, "He whom thou didst baptize" baptizeth; (for then they would have been obliged to make mention of the Voice that came down from heaven, and of the descent of the Spirit;) but what say they? *He that was with thee beyond Jordan, to whom thou barest witness;* that is, "He who held the rank of a disciple, who was nothing more than we, this man hath separated himself, and baptizeth." For they thought to make him jealous¹, not only by this, but by asserting that their own reputation was now diminishing. *All, say they, come to Him.* Whence it is evident, that they did not get the better of the Jew with whom they disputed; but they spoke these words because they were imperfect in disposition, and were not yet clear from a feeling of rivalry. What then doth John? He did not rebuke them severely, fearing lest they should separate themselves again from him, and work some other mischief. What are his words^b?

¹ παρα-
κινεῖν

Ver. 27. *A man can receive nothing, except it be given him from above.*

Marvel not, if he speak of Christ in a lowly strain; it was impossible to teach all at once, and from the very beginning, men so preoccupied by passion. But he desires to strike them for a while with awe and terror, and to shew them that they warred against none other than God Himself, when they warred against Christ. And here he secretly establishes that truth, which Gamaliel asserted, *Ye cannot overthrow it, lest haply ye be found even to fight against God.* For to say, *None can receive any thing, except it be given him from heaven,* was nothing else than declaring that they were attempting impossibilities, and so would be found to fight against God. "Well, but did not Theudas and his

Acts 5,
39.

^b Morel. 'but he speaks in a manner reservedly.'

followers 'receive' from themselves?" They did, but they straightway were scattered and destroyed, not so what belonged to Christ. JOHN
III.
28, 29.

By this also he gently consoles them, shewing them that it was not a man, but God, Who surpassed them in honour; and that therefore they must not wonder if what belonged to Him was glorious, and if *all men came unto Him*; for that this was the nature of divine things, and that it was God Who brought them to pass, because no man ever yet had power to do such deeds. All human things are easily seen through, and rotten, and quickly melt away and perish; these were not such, therefore not human. Observe too how when they said, *to whom thou barest witness*, he turned against themselves that which they thought they had put forward to lower Christ, and silences them after shewing that Jesus' glory came not from his testimony; *A man cannot, he saith, receive any thing of himself, except it be given him from heaven*. "If ye hold at all to my testimony, and believe it to be true, know that by that testimony ye ought to prefer not me to Him, but Him to me. For what was it that I testified? I call you yourselves to witness."

Ver. 28. *Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him.*

"If then ye hold to my testimony, (and ye even now produce it when ye say, *to Whom thou barest witness*,) He is not only not diminished by receiving my witness, but rather is increased by it; besides, the testimony was not mine, but God's. So that if I seem to you to be trustworthy, I said this among other things, that *I am sent before Him*." Seest thou how he shews little by little that this Voice was divine? For what he saith is of this kind: "I am a servant, and say the words of Him that sent me, not flattering Christ through human favour, but serving His Father Who sent me. I gave not the testimony as a gift¹, but what I was sent to ^{ἐχαρι-} speak, I spake. Do not then because of this suppose that I ^{σδμην} am great, for it shews that He is great. He is Lord of all things." This he goes on to declare, and says,

Ver. 29. *He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice.*

R

HOMIL. "But how doth he who said, *whose shoe's latchet I am not*
XXIX. *worthy to unloose*, now call himself His friend?" It is not to
c. 1, 27. exalt himself, nor boastingly, that he saith this, but from

desire to shew that he too most forwards this, (i. e. the exaltation of Christ,) and that these things come to pass not against his will or to his grief, but that he desires and is eager for them, and that it was with a special view to them that all his actions had been performed; and this he has very wisely shewn by the term *friend*. For on occasions like marriages, the servants of the bridegroom are not so glad and joyful as his *friends*. It was not from any desire to prove equality of honour, (away with the thought,) but only excess of pleasure, and moreover from condescension to their weakness that he calleth himself *friend*. For his service
¹ al. 'implied' he before declared¹ by saying, *I am sent before Him*. On this account, and because they thought that he was vexed at what had taken place, he called himself the *friend of the Bridegroom*, to shew that he was not only not vexed, but that he even greatly rejoiced. "For," saith he, "I came to effect this, and am so far from grieving at what has been done, that had it not come to pass, I should then have been greatly grieved. Had the bride not come to the Bridegroom, then I should have been grieved, but not now, since my task
² or, 'affairs' has been accomplished. When His servants² are advancing, we are they who gain the honour; for that which we desired hath come to pass, and the bride knoweth the Bridegroom, and ye are witnesses of it when ye say, *All men come unto Him*. This I earnestly desired, I did all to this end; and now when I see that it has come to pass, I am glad, and rejoice, and leap for joy."

[3.] But what meaneth, *He which standeth and heareth Him rejoiceth greatly, because of the Bridegroom's voice*? He transfers the expression from the parable to the subject in hand; for after mentioning the bridegroom and the bride, he shews how the bride is brought home, that is, by a *Voice* and teaching. For thus the Church is wedded to God; and
Rom. 10, therefore Paul saith, *Faith cometh by hearing, and hearing by*
17. *the Word of God*. "At this *Voice*," saith he, "I rejoice." And not without a cause doth he put *who standeth*, but to shew that his office had ceased, that he had given over to Him the

Bride, and must for the future stand and hear Him; that ^{JOHN} he was a servant and minister; that his good hope and ^{III. 30.} his joy was now accomplished. Therefore he saith,

This my joy therefore is fulfilled.

That is to say, "The work is finished which was to be done by me, for the future I can do nothing more." Then, to prevent increase of jealous feeling, not then only, but for the future, he tells them also of what should come to pass, confirming this too by what he had already said and done^b. Therefore he continues,

Ver. 30. *He must increase, but I must decrease.*

That is to say, "What is mine has now come to a stand, and has henceforth ceased, but what is His increaseth; for that which ye fear shall not be now only, but much more as it advances. And it is this especially which shews what is mine the brighter; for this end I came, and I rejoice that what is His hath made so great progress, and that those things have come to pass on account of which all that I did was done." Seest thou how gently and very wisely he softened down their passion, quenched their envy, shewed them that they were undertaking impossibilities, a method by which wickedness is best checked? For this purpose it was ordained, that these things should take place while John was yet alive and baptizing, in order that his disciples might have him as a witness of the superiority of Christ, and that if they should not believe¹, they might be without^{1 or, obey} excuse. For John came not to say these words of his own accord, nor in answer to other enquirers, but they asked the question themselves, and heard the answer. For if he had spoken of himself, their belief would not have been equal to the self-condemning² judgment which they received when^{2 i. e. if} they heard him answer to their question; just as the Jews^{they be- lieved} also, in that they sent to him from their homes, heard what^{not} they did, and yet would not believe, by this especially deprived themselves of excuse.

What then are we taught by this? That a mad desire of glory³ is the cause of all evils; this led them to jealousy,^{3 al.} and when they had ceased for a little, this roused them to it^{vain-glory}.

^b So Savile and Mss. Morel's reading has the same sense, but is less clear and concise.

HOMIL. again. Wherefore they come to Jesus, and say, *Why do Thy*
 XXIX. *disciples fast not?* Let us then, beloved, avoid this passion;
 Matt. 9, for if we avoid this we shall escape hell. For this vice
 14.

¹ *ἀξίαν* rule, and tyrannically occupies every age and every rank¹.
 This hath turned churches upside down, this is mischievous
 in state matters, hath subverted houses, and cities, and
 peoples, and nations. Why marvellest thou? It hath even
 gone forth into the desert, and manifested even there its
 great power. For men who have bidden an entire farewell
 to riches and all the show of the world, who converse with
 no one, who have gained the mastery over the more im-
 perious desires after the flesh, these very men, made captives
 by vain-glory, have often lost all. By reason of this passion,
 one who had laboured much went away worse off than one who
 had not laboured at all, but on the contrary had committed
 ten thousand sins; the Pharisee than the Publican. However,
 to condemn the passion is easy enough, (all agree in doing
 that,) but the question is, how to get the better of it. How
 can we do this? By setting honour against honour. For as
 we despise the riches of earth when we look to the other
 riches, as we condemn this life when we think of that far
 better than this, so we shall be enabled to spit on this world's
 glory, when we know of another far more august than it,
 which is glory indeed. One is a thing vain and empty, has
 the name without the reality; but that other, which is from
 heaven, is true, and has to give its praise Angels, and Arch-
 angels, and the Lord of Archangels, or rather I should say
 that it has men as well. Now if thou lookest to that theatre,
 learnest what crowns are there, transportest thyself into the
 applauses which come thence, never will earthly things be
 able to hold thee, nor when they come wilt thou deem them
 great, nor when they are away seek after them. For even in
 earthly palaces none of the guards who stand around the
 king, neglecting to please him that wears the diadem and
 sits upon the throne, troubles himself about the voices of daws,
 or the noise of flies and gnats flying and buzzing about him;
 and good report from men is no better than these. Knowing
² al. 'of then the worthlessness of human things², let us collect our
 men'

^c Ben. 'so does it every where extend.'

all into treasures that cannot be spoiled, let us seek that JOHN
glory which is abiding and immoveable ; which may we all III. 30.
attain, through the grace and loving-kindness of our Lord
Jesus Christ, by Whom and with Whom to the Father and
the Holy Spirit be glory, now and ever, and world without
end. Amen.

H O M I L Y X X X.

JOHN iii. 31.

He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth.

A DREADFUL thing is the love of glory, dreadful and full of many evils; it is a thorn hard to be extracted, a wild beast untameable and many headed, arming itself against those that feed it; for as the worm eats through the wood from which it is born, as rust wastes the iron whence it comes forth, and moths the fleeces, so vainglory destroys the soul which nourishes it; and therefore we need great diligence to remove the passion. Observe here how long a charm John uses over¹ the disciples affected by it, and can scarcely pacify them. For he softens² them with other words besides those already mentioned. And what are these others? *He that cometh from above, he saith, is above all; he that is of the earth, is earthly, and speaketh of the earth.* Since you make much ado with my testimony³, and in this way say that I am more worthy of credit than He, you needs must know this, that it is impossible for One Who cometh from heaven to have His credit strengthened by one that inhabiteth earth.

¹ ὅσα ἐπέθει
² ἐπα-
τλεῖ.
lit. 'fo-
menta'

³ ἔνω καὶ
κάτω
στρέ-
φετε

And what means, *above all*, what is the expression intended to shew to us? That Christ hath need of nothing, but is Himself sufficient for Himself, and incomparably greater than all; of himself John speaks as being *of the earth, and speaking of the earth*. Not that he spake of his own mind, but as Christ said, *If I have told you of earthly things and ye believe not*, so calling Baptism, not because it was an

earthly thing, but because He compared it when He spake with His own Ineffable Generation, so here John said that he ^{JOHN III. 31.} spake of *earth*, comparing his own with Christ's teaching. For the *speaking of earth* means nothing else than this, "My things are little and low and poor compared with His, and such as it was probable that an earthly nature would receive. In Him are hid all the treasures of wisdom." That ^{Col. 2, 5.} he speaks not of human reasonings is plain from this. *He that is of the earth, saith he, is earthly.* Yet not all in him was earthly, but the higher parts were heavenly, for he had a soul, and was partaker of a Spirit which was not of earth. How then saith he that he is *earthly*? Seest thou not that he means only, "I am small and of no esteem, going on the ground and born in the earth; but Christ came to us from above." Having by all these means quenched their passion, he afterwards speaks more openly of Christ; for before this it was useless to utter words which could never have gained a place in the understanding of his hearers: but when he hath pulled up the thorns, he then boldly casts in the seed, saying,

Ver. 31, 32. *He that cometh from above is above all. And what He hath heard He speaketh, and what He hath seen He testifieth¹; and no man receiveth His testimony.*

Having uttered something great and sublime concerning Him, he again brings down his discourse to a humbler strain. For the expression, *what He hath heard and seen*, is suited rather to a mere man. What He knew He knew not from having learned it by sight, or from having heard it, but He included the whole in His Nature, having come forth perfect from the Bosom of His Father, and needing none to teach Him. For, *As the Father, He saith, knoweth Me,* ^{c. 10, 15.} *even so know I the Father.* What then means, *He speaketh that He hath heard, and testifieth that He hath seen*? Since by these senses we gain correct knowledge of every thing, and are deemed worthy of credit when we teach on matters which our eyes have embraced and our ears have taken in, as not in such cases inventing or speaking falsehoods, John desiring here to establish this point², said, *What He hath* ^{i.e. the credi-} *heard and seen*: that is, "nothing that cometh from Him is ^{bility of} false, but all is true." Thus we when we are making curious Christ.

HOMIL. enquiry into any thing, often ask, "Didst thou hear it?"
 XXX. "Didst thou see it?" And if this be proved, the testimony
 c. 5, 30. is indubitable, and so when Christ Himself saith, *As I hear,*
 c. 15, 16. *I judge*; and, *What I have heard from My Father, that I*
¹ *ἐγὼ* speak¹; and, *We speak² that We have seen*; and whatsoever
 ρισα other sayings He uttereth of the kind, are uttered not that we
 δμῶν might imagine that He saith what He doth being taught of
 c. 3, 11. G. T. any, (it were extreme folly to think this,) but in order that
² *μαρτυ-* anything of what is said may be suspected by the shame-
 ροῦμεν less Jews. For because they had not yet a right opinion
 G. T. concerning Him, He continually betakes Himself to His
 Father, and hence makes His sayings credible.

[2.] And why wonderest thou if He betake Himself to the
 Father, when He often resorts to the Prophets and the
 c. 5, 39. Scriptures? as when He saith, *They are they that testify of*
Me. Shall we then say that He is inferior to the Prophets,
 because He draws testimonies from them? Away with the
 thought. It is because of the infirmity of His hearers that
 He so orders His discourse, and saith that He spake what
 He spake having heard it from the Father, not because He
 needed a teacher, but that they might believe that nothing
 that He said was false. John's meaning is of this kind: "I
 desire to hear what He saith, for He cometh from above,
 bringing thence those tidings which none but He knoweth
 rightly; for *what He hath seen and heard*, is the expression
 of one who declareth this.

And no man receiveth His testimony. Yet He had dis-
 ciples, and many besides gave heed to His words. How
 then saith John, *No man*? He saith, *no man*, instead of
 "few men," for had he meant "no man at all," how could he
 have added,

Ver. 33. *He that hath received His testimony, hath set to*
his seal that God is true.

Here he touches his own disciples, as not being likely for
 a time to be firm believers. And that they did not even
 after this believe in Him, is clear from what is said afterwards;
 for John even when dwelling in the prison sent them thence
 to Christ, that he might the more bind them to Him. Yet
 even then they scarcely believed, to which Christ alluded
 Mat. 11, when He said, *And blessed is he whosoever shall not be*
 6.

offended in Me. And therefore now he said, *And no man* JOHN III. 34.
receiveth His testimony, to make sure his own disciples; all but saying, "Do not, because for a time few shall believe on Him, therefore deem that His words are false; for, *He speaketh that He hath seen*. Moreover he saith this to touch also the insensibility of the Jews. A charge which the Evangelist at commencing¹ brought against them, say-¹ or, 'at ing, *He came unto His own, and His own received Him not*.^{the comm.} For this is no reproach against Him, but an accusation of those who received Him not.^{of the Gospel, o. 1, 11.}

He that hath received His testimony hath set to his seal that God is true. Here he terrifies them also by shewing that he who believeth not on Him, disbelieveth not Him alone, but the Father also; wherefore he adds:

Ver. 34. *He Whom God hath sent speaketh the words of God*.

Since then He speaketh His words, he that believeth and he that believeth not, believeth or believeth not God. *Hath set to his seal*, that is, "hath declared." Then, to increase their dread, he saith, *that God is true*; thus shewing, that no man could disbelieve Christ without making God Who sent Him guilty of a falsehood. Because, since He saith nothing save what is from The Father, but all that He saith is His, he that heareth not Him, heareth not Him that sent Him. See how by these words again he strikes them with fear. As yet they thought it no great thing not to hearken to Christ; and therefore he held so great a danger above the heads of the unbelievers, that they might learn that they hearken not to God Himself, who hearken not to Christ. Then he proceeds with the discourse, descending to the measure of their infirmity, and saying,

For God giveth not the Spirit by measure.

Again, as I said, he brings down his discourse to lower ground, varying it and making it suitable to be received by those who heard it then; otherwise he could not have raised them and increased their fear. For had he spoken any thing great and sublime concerning Jesus Himself, they would not have believed, but might even have despised Him. Therefore he leads up all to the Father, speaking for a while of Christ as of a man. But what is it that he saith, *God giveth*

HOMIL. not the Spirit by measure? He would shew that we all
XXX. have received the operation of the Spirit by measure, (for
 in this place he means by *Spirit* the operation of the Spirit,
 for this it is that is divided,) but that Christ hath all Its
 operation unmeasured and entire. Now if His operations
 be unmeasured, much more His Essence. Seest thou too
 that the Spirit is Infinite? How then can He Who hath
 received all the operation of the Spirit, Who knoweth the
 c. 3, 11. things of God, Who saith, *We speak that We have heard,*
and testify that We have seen, be rightly suspected? He
 saith nothing which is not of God, or which is not of the
Spirit. And for a while he uttereth nothing concerning
 God the Word¹, but maketh all his doctrine credible by
 (reference to) the Father and the Spirit. For that there is
 a God they knew, and that there is a Spirit they knew, (even
 though they held not a right opinion concerning Him,) but
 that there is a Son, they knew not. It is for this reason that
 he ever has recourse to the Father and the Spirit, thence
 confirming his words. For if any one should take no
 account of this reason, and examine his language by itself,
² or 'he' it² would fall very far short of the Dignity of Christ. Christ
 was not therefore worthy of their faith, because He had the
 operation of the Spirit, (for He needeth not aid from thence,)
 but is Himself Self-sufficient; only for a while the Baptist
³ ἀτελε- speaks to the understanding of the simpler³ sort, desiring to
 στέρων raise them up by degrees from their low notions.

And this I say, that we may not carelessly pass by what is
 contained in the Scriptures, but may fully consider the
 object of the speaker, and the infirmity of the hearers, and
 many other points in them. For teachers do not say all as
 they themselves would wish, but generally as the state of
 their weak (hearers) requires. Wherefore Paul saith, *I could*
¹ Cor. 3, 1, 2. *not speak unto you as unto spiritual, but as unto carnal: I*
have fed you with milk, and not with meat. He means, "I
 desired indeed to speak unto you as unto spiritual, but could
 not;" not because he was unable, but because they were not
 able so to hear. So too John desired to teach some great
 things to the disciples, but they could not yet bear to receive
 them, and therefore he dwells for the most part on that
 which is lowlier.

It behoves us therefore to explore all carefully. For the words of the Scriptures are our spiritual weapons; but if we know not how to fit those weapons and to arm our scholars rightly, they keep indeed their proper power, but cannot help those who receive them. For let us suppose there to be a strong corslet, and helm, and shield, and spear; and let one take this armour and put the corslet about his feet, the helmet over his eyes instead of on his head, let him not put the shield before his breast, but perversely tie it to his legs: will he be able to gain any advantage from the armour? will he not rather be harmed? It is plain to any one that he will. Yet not on account of the weakness of the weapons, but on account of the unskilfulness of the man who knows not how to use them well. So with the Scriptures, if we confound their order; they will even so retain their proper force, yet will do us no good. Although I am always telling you this both in private and in public, I effect nothing, but see you all your time nailed to the things of this life, and not so much as dreaming* of spiritual matters. Therefore our lives are careless, and we who strive for truth have but little power, and are become a laughing stock to Greeks and Jews and Heretics. Had ye been careless in other matters, and exhibited in this place the same indifference as elsewhere, not even so could your doings have been defended; but now in matters of this life, every one of you, artizan and politician alike, is keener than a sword, while in necessary and spiritual things we are duller than any; making by-work business, and not deeming that which we ought to have esteemed more pressing than any business, to be by-work even. Know ye not that the Scriptures were written not for the first of mankind alone, but for our sakes also? Hearst thou not Paul say, that *they are written for our admonition, upon whom the ends of the world are come; that we through patience and comfort of the Scriptures might have hope?* I know that I speak in vain, yet will I not cease to speak, for thus I shall clear myself¹ before God, though there be none to hear me. He that speaketh to them that give heed hath this at least to cheer his speech, the persuasion of his hearers; but he that speaks continually and is not listened

JOHN
III. 34.

¹ Cor.
10, 11.
Rom.
15, 4.

ἄπολο-
ῶμαι

* οὐδὲ ὄναρ μετέχοντας, al. οὐδὲνα λόγον ποιούμενους.

HOMIL. to, and yet ceaseth not to speak, may be worthy of greater
XXX. honour than the other, because he fulfils the will of God,
 even though none give heed unto him, to the best of his
 power. Still, though our reward will be greater owing to
 your disobedience, we rather desire that it be diminished,
 and that your salvation be advanced, thinking that your
<sup>1 εἰδοκί-
μηση</sup> being well approved of¹ is a great reward. And we now
 say this not to make our discourse painful and burden-
 some to you, but to shew to you the grief which we feel by
 reason of your indifference. God grant that we may be
 all of us delivered from this, that we may cling to spiritual
 zeal and obtain the blessings of heaven, through the grace
 and loving-kindness of our Lord Jesus Christ, with Whom
 to the Father and the Holy Ghost be glory, for ever and
 ever. Amen.

HOMILY XXXI.

JOHN iii. 35, 36.

The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

GREAT is shewn to be in all things the gain of humility¹. ¹ lit. Thus it is that we have brought arts to perfection, not by <sup>‘conde-
scen-
sion.’</sup> learning them all at once from our teachers; it is thus that we have built cities, putting them together slowly, little by little; it is thus that we maintain² our life. And marvel not if³ <sup>διακρα-
τοῦμεν.</sup> the thing has so much power in matters pertaining to this life, when in spiritual things one may find that great is the power of this wisdom. For so the Jews were enabled to be delivered from their idolatry, being led on gently and little by little, and hearing from the first nothing sublime concerning either doctrine or life. So after the coming of Christ, when it was the time for higher doctrines, the Apostles brought over all men without at first uttering any thing sublime. And so Christ appears to have spoken to most at the beginning, and so John did now, speaking of Him as of some wonderful man, and darkly introducing high matter.

For instance, when commencing he spake thus: *A man cannot receive any thing of himself*³: then after adding a³ c. 3, 27. high expression, and saying, *He that cometh from heaven* <sup>‘ἐάν μὴ
ᾗ δεδ.</sup> *is above all*, he again brings down his discourse to what is ^{αὐτῷ.]} lowly, and besides many other things saith this, that *God* ^{G. T. ἐκωθεν.} *giveth not the Spirit by measure.* Then he proceeds to say, ^{G. T.} *The Father loveth the Son, and hath given all things into*

HOMIL. XXXI. *His Hand.* And after that, knowing that great is the force of punishment¹, and that the many are not so much led by the promise of good things as by the threat of the terrible, he concludes his discourse with these words; *He that believeth on the Son hath everlasting life: but he that believeth not the Son shall not see life; but the wrath of God abideth on him.* Here again he refers the account of punishment to the Father, for he saith not "the wrath of the Son," (yet He is the Judge,) but sets over them the Father, desiring so the more to terrify them.

"Is it then enough," saith one, "to believe on the Son, that one may have eternal life?" By no means. And hear **Mat. 7, 21.** Christ Himself declaring this, and saying, *Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven;* and the blasphemy against the Spirit is enough of itself to cast a man into hell. But why speak I of a portion of doctrine? Though a man believe rightly on the Father, the Son, and the Holy Ghost, yet if he lead not a right life, his faith will avail nothing towards his salvation. There-
c. 17, 3. fore when He saith, *This is life eternal, that they may know Thee the only true God,* let us not suppose that the (knowledge) spoken of is sufficient for our salvation; we need besides this a most exact life and conversation. Since though he has said here, *He that believeth on the Son hath eternal life,* and in the same place something even stronger, (for he weaves his discourse not of blessings only, but of their contraries also, speaking thus: *He that believeth not the Son shall not see life, but the wrath of God abideth on him;*) yet not even from this do we assert that faith alone is sufficient to salvation. And the directions for living given in many places of the Gospels shew this. Therefore he did not say, "This by itself is eternal life," nor, "He that doth but believe on the Son hath eternal life," but by both expressions he declared this, that the thing² doth contain life, yet that if a right conversation follow not, there will follow a heavy punishment. And he did not say, "awaiteth him," but, *abideth on him*, that is, "shall never remove from him." For that thou mayest not think that the *shall not see life*, is a temporary death, but mayest believe that the punishment is continual, he hath put this expression

² i. e.
believ-
ing

to shew that it rests¹ upon him continually. And this he has done, by these very words forcing them on² to Christ. Therefore he gave not the admonition to them in particular, but made it universal, the manner which best might bring them over. For he did not say, "if ye believe," and, "if ye believe not," but made his speech general, so that his words might be free from suspicion. And this he has done yet more strongly than Christ. For Christ saith, *He that believeth not is condemned already*, but John saith, *shall not see life, but the wrath of God abideth on him*. With good cause; for it was a different thing for a man to speak of himself and for another to speak of him. They would have thought that Christ spake often of these things from self love, and that He was a boaster; but John was clear from all suspicion. And if at a later time, Christ also used stronger expressions, it was when they had begun to conceive an exalted opinion of Him.

JOHN
IV.
1-3.
¹ lit.
² sits upon
³ ἀποθνήσκει

CHAP. IV. Ver. 1, 2, 3. *When therefore Jesus² knew how³ the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus Himself baptized not but His disciples,) He left Judæa, and departed again into Galilee.*

He indeed baptized not, but they who carried the news, desiring to excite their hearers to envy, so reported. "Wherefore then departed He?" Not from fear, but to take away³ their malice, and to soften their envy. He was indeed able to restrain them when they came against Him, but this He would not do continually, that the Dispensation of the Flesh might not be disbelieved. For had He often been seized and escaped, this would have been suspected by many; therefore for the most part, He rather orders matters after the manner of a man. And as He desired it to be believed that He was God, so also that, being God, He bore the flesh; therefore even after the Resurrection, He said to the disciple, *Handle Me and see, for a spirit hath not flesh and bones*; Luke 24, therefore also He rebuked Peter when he said, *Be it far from Thee, this shall not be unto Thee*. So much was this matter an object of care to Him.

³ lit. 'cut out'

[2.] For this is no small part of the doctrines of the Church; it is the chief point of the salvation wrought for us;

⁴ τῆς
ἐκείνης
ἡμῶν
σώτηρος.

HOMIL. XXXI. by which all has been brought to pass, and has had success, for it was thus that the bonds of death were loosed, sin taken away, and the curse abolished, and ten thousand blessings introduced into our life. And therefore He especially desired that the Dispensation should be believed, as having been the root and fountain of innumerable goods to us.

¹ οἰκονομῶν τὰ ἀνθρώπων. Yet while acting thus in regard of His Humanity¹, He did not allow His Divinity to be overcast. And so, after His departure He again employed the same language as before.

² i. e. without an object, ἀπλῶς. For He went not away into Galilee simply², but in order to effect certain important matters, those among the Samaritans; nor did He dispense these matters simply, but with the wisdom that belonged to³ Him, and so as not to leave to the Jews any pretence even of a shameless excuse for themselves. And to this the Evangelist points when he says,

Ver. 4. *And He must needs go through Samaria.*

Shewing that He made this the bye-work of the journey. Which also the Apostles did; for just as they, when persecuted by the Jews, came to the Gentiles; so also Christ, when the Jews drove Him out, then took the Samaritans in hand, as He did also in the case of the Syrophenician woman. And this was done that all defence might be cut away from the Jews, and that they might not be able to say, "He left us, and went to the uncircumcised." And therefore the disciples

Acts 13, 46. excusing themselves said, *It was necessary that the Word of God should first have been spoken unto you; but seeing ye judge yourselves unworthy of everlasting life, lo, we turn*

Mat. 15, 24. *to the Gentiles.* And He saith again Himself, *I am not come⁴ but unto the lost sheep of the house of Israel; and again, It is not meet to take the children's bread, and to give⁵ it to dogs.* But when they drove Him away, they

opened a door to the Gentiles. Yet not so did He come to the Gentiles expressly, but in passing*. In passing then,

Ver. 5, 6. *He cometh to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there.*

Why is the Evangelist exact about the place? It is, that

* Morel. 'having thus hinted that which he wished, he again begins, saying, Jesus therefore cometh, &c.'

when thou hearest the woman say, "Jacob our father gave ^{JOHN} us this well," thou mayest not think it strange. For this ^{IV.1-3.} was the place where Levi and Simeon, being angry because of Dinah, wrought that cruel slaughter. And it may be worth while to relate from what sources the Samaritans were made up; since all this country is called Samaria. Whence then did they receive their name? The mountain was called ^{1 Kings} "Somor" from its owner: as also Esaias saith, *and the head of* ^{16, 24. Is. 7, 9.} *Ephraim is Somoron*, but the inhabitants were termed not ^{LXX.} "Samaritans" but "Israelites." But as time went on, they offended God, and in the reign of Pekah, Tiglath-Pileser ^{2 Kings} came up, and took many cities, and set upon Elah, and having ^{15, 29.} slain him, gave the kingdom to Hoshea^a. Against him Shal- ^{2 Kings} maneser came and took other cities, and made them subject ^{17, 3.} and tributary. At first he yielded, but afterwards he revolted from the Assyrian rule, and betook himself to the alliance of the Ethiopians¹. The Assyrian learnt this, and having made ^{i.e. 'the} war upon them and destroyed their cities, he no longer ^{Egyptians} allowed the nation to remain there, because he had such sus- ^{2 Kings} picions that they would revolt. But he carried them to ^{17, 4.} Babylon and to the Medes, and having brought thence nations from divers places, planted them in Samaria, that his dominion for the future might be sure, his own people occupying the place. After this, God, desiring to shew that He had not given up the Jews through weakness, but because of the sins of those who were given up, sent lions against the foreigners², who ravaged all their nation. ^{2 Kings} These things were reported to the king, and he sent a ^{pous} priest to deliver to them the laws of God. Still not even so did they desist wholly from their impiety, but only by halves. But as time went on, they in turn abandoned ^{3 lit.} their idols, and worshipped God. And when things were in ^{'started away from'} this state, the Jews having returned, ever after entertained a jealous feeling towards them as strangers and enemies, and called them from the name of the mountain, "Samaritans." From this cause also there was no little rivalry between them. The Samaritans did not use all the Scriptures, but received the writings of Moses only, and made but little account of

^a This account does not agree with the history, (2 Kings xv. 29, 30.) but there is no other reading.

HOMIL. those of the Prophets. Yet they were eager to thrust them-
XXXI. selves into the noble Jewish stock, and prided themselves
i lit. upon Abraham, and called¹ him their forefather, as being of
 'regist- Chaldæa; and Jacob also they called their father, as being
 'tered' his descendant. But the Jews abominated them as well as
 all (other nations). Wherefore they reproached Christ with
 o. 8, 48. this, saying, *Thou art a Samaritan, and hast a devil.* And
 for this reason in the parable of the man that went down
 from Jerusalem to Jericho, Christ makes the man who shewed
 Luke 10, pity upon him to have been *a Samaritan*, one who by them
 33. was deemed mean, contemptible, and abominable. And in
 the case of the ten lepers, He calls one a *stranger* on this
 account, (for *he was a Samaritan*,) and He gave His charge
 Mat. 10, to the disciples in these words, *Go not into the way of*
 5. *the Gentiles, and into any city of the Samaritans enter ye not.*

[3.] Nor was it merely to describe the place that the
 Evangelist has reminded us of Jacob, but to shew that the
 rejection of the Jews had happened long ago. For during
 the time of their forefathers these Jews possessed the land,
 and not the Samaritans; and the very possessions which not
 being theirs, their forefathers had gotten, they being theirs,
 had lost by their sloth and transgressions. So little² is the
 advantage of excellent ancestors, if their descendants be not
 like them. Moreover, the foreigners when they had only
 made trial of the lions, straightway returned to the right
 worship³ of the Jews, while they, after enduring such in-
 flictions, were not even so brought to a sound mind.

To this place Christ now came, ever rejecting a sedentary
 and soft⁴ life, and exhibiting⁵ one laborious and active. He
 useth no beast to carry Him, but walketh so much on a
 stretch, as even to be wearied with His journeying. And
 this He ever teacheth, that a man should work for himself,
 go without superfluities, and not have many wants. Nay, so
 desirous is He that we should be alienated from superfluities,
 that He abridgeth many even of necessary things. Where-
 fore He said, *Foxes have holes, and birds of the air have*
 Mat. 8, *nests, but the Son of Man hath not where to lay His Head.*
 20. Therefore He spent most of His time in the mountains, and
 in the deserts, not by day only, but also by night. And this
 Ps. 110, David declared when he said, *He shall drink of the brook*
 7.

² al.
 'truly
 little'

³ εὐσε-
 βειαν

⁴ βδαν-
 σον καὶ
 ὑγρον
⁵ lit.
 'intro-
 ducing'

in the way: by this shewing His frugal¹ way of life. This JOHN
too the Evangelist shews in this place. IV. 6-8,

Ver. 6, 7, 8. *Jesus therefore, being wearied with His¹ or active journey, sat thus by the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give Me to drink. For His disciples were gone away into the city to buy meat.*

Hence we learn His activity in journeying, His carelessness about food, and how He treated it as a matter of minor importance². And so the disciples were taught to use the² *κατέργως* like disposition themselves; for they took with them no provisions for the road. And this another Evangelist declares, saying, that when He spake to them concerning *the leaven* *Mat. 16, of the Pharisees*, they thought that it was because they⁶ carried no bread; and when he introduces them plucking *Mat. 12,* the ears of corn, and eating, and when he saith that Jesus^{1.} came to the fig-tree by reason of hunger, it is for nothing else *Mat. 21,* but only to instruct us by all these to despise the belly, and^{18.} not to deem that its service is anxiously to be attended to. Observe them, for instance, in this place neither bringing any thing with them, nor because they brought not any thing, caring for this at the very beginning and early part of the day, but buying food at the time when all other people were taking their meal³. Not like us, who the instant we rise³ *ἀριστοποιούμενται*. See from our beds attend to this before any thing else, calling cooks and butlers, and giving our directions with all earnestness, applying ourselves afterwards to other matters, pre-*on Stat. Hom. ix.* 1, and noting. Therefore all things are in confusion. We ought, on the contrary, making much account of all spiritual things, after having accomplished these, then to apply ourselves to the others.

And in this place it is not His laboriousness alone that is shewn, but also His freedom from pride; not merely by His being tired, nor by His sitting by the way-side, but by His having been left alone, and His disciples having been separated^s from Him. And yet it was in His power if He^s al.
had willed it, either not to have sent them all away, or when^s having
they had departed to have had other ministers. But He^s depart-
ed^s

HOMIL. would not; for so He accustomed His disciples to tread all
XXXI. pride beneath their feet.

“And what marvel,” saith one, “if they were moderate in their wishes, since they were fishermen and tentmakers?”

Yes! Fishermen and tentmakers they were; but they had in
¹ ἀθροον a moment¹ mounted even to the height of heaven, and had become more honourable than all earthly kings, being deemed worthy to become the companions of the Lord of the world, and to follow Him whom all beheld with awe. And ye know this too, that those men especially who are of humble origin, whenever they gain distinction, are the more easily lifted up to folly, because they are quite ignorant how
² αἰ. ‘so to bear their sudden² honour. Restraining them therefore
great in their present humblemindedness, He taught them always
³ συνεσ- to be moderate³, and never to require any to wait upon
τάλθαι. them.

He therefore, saith the Evangelist, being wearied with His journey, sat⁴ thus at the well⁵.

⁴ ἐκά-
θητο
[ἐκαθέ-
σεν]
G. T.
⁵ ἐπὶ τῇ
πηγῇ
Seest thou that His sitting was because of weariness? because of the heat? because of His waiting for His disciples? He knew indeed what should take place among the Samaritans, but it was not for this that He came principally; yet, though He came not for this, it behoved not to reject the woman who came to Him, when she manifested such a desire to learn. The Jews, when He was even coming to them, drove Him away; they of the Gentiles, when He was proceeding in another direction, drew Him to them. They envied, these believed on Him. They were angry with, these revered and worshipped Him. What then? Was He to overlook the salvation of so many, to send away such noble zeal? This would have been unworthy of His loving-kindness. Therefore He ordered all the matter in hand with the Wisdom which became Him. He sat resting His body and cooling It by the fountain; for it was the very middle of the day, as the Evangelist has declared, when he says,

It was about the sixth hour.

He sat *thus*. What meaneth “thus?” Not upon a throne, ⁶ ὡς ἔτυ- not upon a cushion, but simply, and as He was⁶, upon the
χεν ground.

Ver. 7. *There cometh a woman of Samaria to draw water.* JOHN
IV.7-9.

[4.] Observe how he declareth that the woman came forth for another purpose, in every way silencing the shameless gainsaying of the Jews, that none might say that He acted in opposition to His own command, bidding (His ^{Mat.10,} disciples) not to enter into any city of the Samaritans, yet ^{5.} conversing with Samaritans. And therefore the Evangelist has put,

Ver. 8. *For His disciples were gone away into the city to buy meat^c.*

Bringing in many reasons for His conversation with her. What doth the woman? When she heard, *Give Me to drink^d*, she very wisely makes the speech of Christ an occasion for a question, and saith,

Ver. 9. *How is it that thou, being a Jew, askest drink of me, which am a Samaritan? For the Jews have no dealings with the Samaritans.*

And whence did she suppose Him to be a Jew? From His dress, perhaps, and from His dialect. Observe, I pray you, how considerate the woman was. If there was need of caution, Jesus needed it, not she. For she doth not say, "The Samaritans have no dealings with the Jews," but, "The Jews do not admit the Samaritans." Yet still, although free herself from blame¹, when she supposed that another was ^{al. 'sin'} falling into it she would not even so hold her peace, but corrected, as she thought, what was done unlawfully. Perhaps some one may ask how it was that Jesus asked drink of her, when the law² did not permit it. If it be answered that ^{al. i. e.} it was because He knew beforehand that she would not give ^{custom} it, then for this very reason He ought not to have asked. What then can we say? That the rejecting such observances as these was now a matter of indifference to Him; for He Who induced others to do them away, would much more Himself pass them by. *Not that which goeth in*, saith He, *defileth* ^{Mat.15,} *a man, but that which goeth out.* And this conversation ^{11.} with the woman would be no slight charge against the Jews.

^c al. had not yet come.

tells us, was what Christ said to her.

^d al. being asked for water by Christ; What then saith she? *How is it,* for, *Give Me to drink*, the Evangelist &c.

HOMIL. XXXI. For often did He draw them to Himself, both by words and deeds, but they would not attend; while observe how she is detained by a simple request¹. For He did not as yet enter on the prosecution of this business², nor the way³, yet if any came to Him He did not prevent them. And to the disciples also He said thus, *Into any city of the Samaritans enter ye not.* He did not say, "And when they come to you, reject them;" that would have been very unworthy of His loving-kindness. And therefore He answered the woman, and said,

¹ al. 'introduction'
² i.e. conversion
³ i. e. of salvation

Ver. 10. *If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water.*

First, He sheweth that she is worthy to hear and not to be overlooked, and then He revealeth Himself. For she, as soon as she had learnt Who He was, would straightway hearken and attend to Him; which none can say of the Jews, for they, when they had learned, asked nothing of Him, nor did they desire to be informed on any profitable matter, but insulted and drove Him away. But when the woman had heard these words, observe how gently she answers:

Ver. 11. *Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?*

Already He hath raised her from her low opinion of Him, and from deeming that He is a common man. For not without a reason doth she here call Him, "Lord⁴;" but assigning to Him high honour. That she spake these words to honour Him, is plain from what is said afterwards, since she did not laugh nor mock, but doubted for a while. And wonder not if she did not at once perceive all, for neither did Nicodemus. What saith he? *How can these things be?* and again, *How can a man be born when he is old?* and again, *Can he enter the second time into his mother's womb, and be born?* But this woman more reverently: *Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?* Christ said one thing, and she imagined another, hearing nothing beyond the words, and as yet unable to form any lofty thought. Yet, had she spoken hastily, she might have said, "If thou

⁴ Κύριε,
'Sir,'
E. V.

badst had that living water, thou wouldest not have asked of me, but wouldest rather have provided for thyself. Thou art but a boaster." But she said nothing like this; she answers with much gentleness, both at first and afterwards. For at first she saith, *How is it that thou, being a Jew, askest drink of me?* she saith not, as though speaking to an alien and an enemy, "Far be it from me to give to thee, who art a foe and a stranger to our nation." And afterwards again, when she heard Him utter great words, a thing at which enemies are most annoyed, she did not mock nor deride¹; but what saith she?

JOHN
IV. 12.

¹ διέφυγε

Ver. 12. *Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*

Observe how she thrusts herself into the noble stock of the Jews. For what she saith is somewhat of this kind: "Jacob used this water, and had nothing better to give us." And this she said shewing that from the first answer (of Christ) she had conceived a great and sublime thought; for by the words, *he drank thereof himself, and his children, and his cattle*, she implies nothing else, than that she had a notion of a better Water, but that she² never found it, nor² clearly knew it. More clearly to explain what she means to say, the sense of her words is this: "Thou canst not assert that Jacob gave us this well, and used another himself; for he and his children drank of this one, which they would not have done if they had had another and a better. Now of the water of this well it is not in thy power to give me, and thou canst not have another and a better, unless thou dost confess that thou art greater than Jacob. Whence then hast thou that water which thou promisest that thou wilt give us?" The Jews did not converse with Him thus mildly, and yet He spake to them on the same subject, making mention of the like water, but they profited nothing; and when He made mention of Abraham, they even attempted to stone Him. Not so does this woman approach Him; but with much gentleness, in the midst of the heat, at noon, she with much patience saith and hears all, and does not so much as think of what the Jews most probably would have asserted, that "This fellow is mad, and beside himself: he hath tied

² al. 'not even he'

HOMIL. XXXI. me to this fount and well, giving me nothing, but using big words ;" no, she endures and perseveres until she has found what she seeks.

[5.] If now a woman of Samaria is so earnest to learn something profitable, if she abides by Christ though not as yet knowing Him, what pardon shall we obtain, who both knowing¹ Him, and being not by a well, nor in a desert place, nor at noon-day, nor beneath the scorching sunbeams, but at morning-tide, and beneath a roof like this, enjoying shade and comfort², yet cannot endure to hear any thing that is said, but are wearied³ by it. Not such was that woman ; so occupied was she by Jesus' words, that she even called others to hear them. The Jews, on the contrary, not only did not call, but even hindered and impeded those who desired to come to Him⁴, saying, *See, have any of the rulers believed on him ? but this people, which knoweth not the Law, are cursed*⁵. Let us then imitate this woman of Samaria ; let us commune with Christ. For even now He standeth in the midst of us, speaking to us by the Prophets and Disciples ; let us hear and obey. How long shall we live uselessly and in vain ? Because, not to do what is well-pleasing to God is to live uselessly, or rather not merely uselessly, but to our own hurt ; for when we have spent the time which has been given us on no good purpose, we shall depart this life to suffer severest punishment for our unseasonable extravagance. For it can never be that a man who has received money to trade with, and then has eaten it up, shall have it⁶ required at his hands by the man who entrusted it to him ; and that one who has spent such a life as ours to no purpose shall escape punishment. It was not for this that God brought us into this present life, and breathed into us a soul, that we should make use of the present time only⁷, but that we should do all our business with a regard to the life which is to come. Things irrational only are useful for the present life ; but we have an immortal soul, that we may use every means to prepare ourselves for that other life. For if one enquire the use of horses and asses and oxen, and other such-like animals, we shall tell him that it is nothing else but only to minister to the present life ; but this cannot be said of us ; our best condition is that which follows on

¹ al. 'having seen'

² or, 'coolness'

³ ἀποκινῶντες, al.

⁴ al. 'to enter in'

⁵ c. 7, 49. al. 'is not this people, &c.'

⁶ al. 'an account'

⁷ al. 'live only for the present,' κατὰ τὸ π.

our departure hence ; and we must do all that we may shine there, that we may join the choir of Angels, and stand before the King continually, through endless¹ ages. And therefore the soul is immortal, and the body shall be immortal too, that we may enjoy the never-ending blessings. But if, when heavenly things are proffered thee, thou remainest nailed to earth, consider what an insult is offered to thy Benefactor, when He holdeth forth to thee things above, and thou, making no great account of them, chooseth earth instead. And therefore, as despised by thee, He hath threatened thee with hell, that thou mayest learn hence of what great blessings thou deprivest thyself. God grant that none make trial of that punishment, but that having been well-pleasing to Christ, we may obtain everlasting blessings, through the grace and loving-kindness of our Lord Jesus Christ ; to Whom with the Father and the Holy Ghost be glory, now and ever, and world without end. Amen.

JOHN
IV. 12.

¹ al. 'in-
corrupt'

HOMILY XXXII.

JOHN iv. 13, 14.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a well of water springing up into everlasting Life.

SCRIPTURE calls the grace of the Spirit sometimes *Fire*, sometimes *Water*, shewing that these names are not descriptive of Its essence, but of Its operation; for the Spirit, being Invisible and Simple, cannot be made up of different substances. Now the one John declares, speaking thus, *He shall baptize you with the Holy Ghost, and with Fire*: the other, Christ, *Out of his belly shall flow rivers of living Water*. But this, saith John, *spake He of the Spirit, Which they should receive*. So also conversing with the woman, He calleth the Spirit *Water*¹; for, *Whosoever shall drink of the Water which I shall give him, shall never thirst*. So also He calleth the Spirit by the name of *fire*, alluding to the rousing and warming property of grace, and its power of destroying transgressions; but by that of *water*, to declare the cleansing wrought by it, and the great refreshment which it affordeth to those minds which receive it. And with good reason; for it makes the willing soul like some² garden thick with all manner of trees fruitful and ever-flourishing, allowing it neither to feel despondency nor the plots of Satan, and quenches³ all the fiery darts of the wicked one. And observe, I pray you, the wisdom of Christ⁴, how gently He leads on⁵ the woman; for He did not say at first, *If thou knewest Who it is that saith to thee, Give Me to*

Mat. 3, 11. *He shall baptize you with the Holy Ghost, and with Fire*: the other, Christ, *Out of his belly shall flow rivers of living Water*. But this, saith John, *spake He of the Spirit, Which they should receive*. So also conversing with the woman, He calleth the Spirit *Water*¹; for, *Whosoever shall drink of the Water which I shall give him, shall never thirst*. So also He calleth the Spirit by the name of *fire*, alluding to the rousing and warming property of grace, and its power of destroying transgressions; but by that of *water*, to declare the cleansing wrought by it, and the great refreshment which it affordeth to those minds which receive it. And with good reason; for it makes the willing soul like some² garden thick with all manner of trees fruitful and ever-flourishing, allowing it neither to feel despondency nor the plots of Satan, and quenches³ all the fiery darts of the wicked one. And observe, I pray you, the wisdom of Christ⁴, how gently He leads on⁵ the woman; for He did not say at first, *If thou knewest Who it is that saith to thee, Give Me to*

¹ al. 'saith the same now'
² al. 'some flourishing'
³ al. 'as quenching easily'
⁴ al. 'of God'
⁵ al. 'leads up'

drink, but when He had given her an occasion of calling Him *a Jew*, and brought her beneath the charge of having done so, repelling the accusation He saith, *If thou knewest Who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him*; and having compelled her by His great promises to make mention¹ of the Patriarch, He thus alloweth¹ or, 'to remember'^{IV. 13. 14.} the woman to look through², and then when she objects, *Art thou greater than our father Jacob?* He saith not,² or, 'see clearly'^{or, 'to remember'} "Yea, I am greater," (for He would have seemed but to boast, since the proof did not as yet appear,) but by what He saith He effecteth this. For He said not simply, "I will give thee water," but having first set that given by Jacob aside, He exalteth that given by Himself, desiring to shew from the nature of the things given, how great is the interval and difference between the persons of the givers³, and His³ al. 'things given' own superiority to the Patriarch. "If," saith He, "thou admirest Jacob because he gave thee this water, what wilt thou say if I give thee Water far better than this? Thou hast thyself been first to confess that I am greater than Jacob, by arguing against Me, and asking, 'Art thou greater than Jacob, that thou promisest to give me better water?' If thou receivest that Water, certainly thou wilt confess that I am greater." Seest thou the upright judgment of the woman, giving her decision from facts, both as to the Patriarch, and as to Christ? The Jews acted not thus; when they even saw Him casting out devils, they not only did not call Him greater than the Patriarch, but even said that He had a devil. Not so the woman, she draws her opinion whence Christ would have her, from the demonstration afforded by His works. For by these He justifieth Himself, saying, *If^{c. 10,} I do not the works of My Father, believe Me not; but if^{37. 38.} I do, if ye believe not Me, believe the works.* And thus the woman is brought over to the faith.

Wherefore also He, having heard, *Art thou greater than our father Jacob*, leaveth Jacob, and speaketh concerning the water, saying, *Whosoever shall drink of this water, shall thirst again*; and He maketh His comparison, not by depreciating one, but by shewing the excellence of the other; for He saith not, that "this water is naught," nor "that it is inferior and contemptible," but what even nature

HOMIL. testifies that He saith: *Whosoever shall drink of this water*
XXXII. *shall thirst again; but whosoever shall drink of the Water*

- v. 10. *which I shall give him, shall never thirst.* The woman before this had heard of *living Water*, but had not known its meaning. Since because that water is called “living” which is perennial and bubbles up unceasingly from uninterrupted springs, she thought that this was the water meant. Wherefore He points out this more clearly by speaking thus, and establishing by a comparison the superiority (of the Water which He would give). What then saith He? *Whosoever shall drink of the Water that I shall give him, shall never thirst.* This and what was said next especially shewed the superiority, for material water possesses none of these qualities. And what is it that follows? *It shall be in him a well of water springing up into everlasting life.* For as one that hath a well within him could never be seized by thirst, so neither can he that hath this Water.

The woman straightway believed, shewing herself much wiser than Nicodemus, and not only wiser, but more manly. For he when he heard ten thousand such things neither invited any others to this hearing, nor himself spake forth openly; but she exhibited the actions of an Apostle, preaching the Gospel to all, and calling them to Jesus, and drawing a whole city forth to Him. Nicodemus when he had heard said, *How can these things be?* And when Christ set before him a clear illustration, that of *the wind*, he did not even so receive the Word. But the woman not so; at first she doubted, but afterwards receiving the Word not by any regular demonstration, but in the form of an assertion, she straightway hastened to embrace it. For when Christ said, *It shall be in him a well of water springing up into everlasting Life*, immediately the woman saith,

Ver. 15. *Give me this water, that I thirst not, neither come hither to draw.*

Seest thou how little by little she is led up to the highest doctrines? First she thought Him some Jew who was transgressing the Law; then when He had repelled that accusation, (for it was necessary that the person who was to teach¹ her such things should not be suspected,) having heard of *living water*, she supposed that this was spoken of

¹ κατ-
ηχείν

material water; afterwards, having learnt that the words ^{JOHN IV. 16—19.} were spiritual, she believed that the water could remove the necessity caused by thirst, but knew not yet what this could be; she still doubted, deeming it indeed to be above material things, but not being exactly informed. But here having gained a clearer insight, but not yet fully perceiving the whole, (for she saith, *Give me this water, that I thirst not, neither come hither to draw,*) she for the time preferreth Him to Jacob. “For” (saith she) “I need not this well if I receive from thee that water.” Seest thou how she setteth Him before the Patriarch? This is the act of a fairly-judging¹ soul. She had shewn how great an¹ <sup>ἐγγύ-
μονος</sup> opinion she had of Jacob, she saw One better than he, and was not held back by her prepossession. Thus this woman was neither of an easy temper, (she did not carelessly receive what was said, how can she have done so when she enquired with so great exactness²?) nor yet disobedient, nor disputa-³ <sup>al. ‘readi-
ness’</sup> tious, and this she shewed by her petition. Yet to the Jews once He said, *Whosoever shall eat of My Flesh* shall never* ^{c. 6, 35.} *hunger, and he that believeth on Me shall never thirst*; but they not only did not believe, but were offended at Him. The woman had no such feeling, she remains and petitions. To the Jews He said, *He that believeth on Me shall never thirst*; not so to the woman, but more grossly, *He that drinketh of this Water shall never thirst*. For the promise referred to spiritual and unseen³ things. Wherefore having³ <sup>al. ‘not
finite’</sup> raised her mind by His promises, He still lingers among expressions relating to sense, because she could not as yet comprehend the exact expression of spiritual things. Since had He said, “If thou believest in Me thou shalt not thirst,” she would not have understood His saying, not knowing who it could be that spake to her, nor concerning what kind of thirst He spake. Wherefore then did He not this in the case of the Jews? Because they had seen many signs, while she had seen no sign, but heard these words first. For which reason He afterwards reveals His power by prophecy, and does not directly introduce His reproof⁴, but⁴ <sup>ἐλεγ-
χον</sup> what saith He?

Ver. 16—19. *Go, call thy husband, and come hither.*

* ὁ ἐρχόμενος πρὸς με G. T.

HOMIL. *The woman answered and said, I have no husband. Jesus*
XXXII. *saith unto her, Thou hast well said, I have no husband:*
for thou hast had five husbands, and he whom thou now
hast is not thy husband: in that saidst thou truly. The
woman saith unto Him, Sir, I perceive that Thou art a
Prophet.

O how great the wisdom of the woman! how meekly doth she receive the reproof! "How should she not," saith some one? Tell me, why should she? Did He not often reprove the Jews also, and with greater reproofs than these? (for it is not the same to bring forward the hidden thoughts of the heart, as to make manifest a thing that was done in secret; the first are known to¹ God alone, and none other knoweth them but he who hath them in his heart; the second, all who were sharers in it know;) but still they when reproved did
 c. 7, 19. not bear it patiently. When He said, *Why seek ye to kill Me?* they not only did not admire as the woman did, but even mocked at and insulted Him; yet they had a demonstration from other miracles, she had only heard this speech. Still they not only did not admire, but even insulted Him, saying, *Thou hast a devil, who seeketh to kill thee?* While she not only doth not insult but admires, and is astonished at Him, and supposes Him to be a Prophet. Yet truly this rebuke touched the woman more than the other touched them; for her fault was hers alone, theirs was a general one; and we are not so much stung by what is general as by what is particular. Besides they thought they should be gaining a great object if they could slay Christ, but that which the woman had done was allowed by all to be wicked; yet was she not indignant, but was astonished and wondered. And Christ did this very same thing in the case of Nathanael. He did not at first introduce the prophecy, nor say, *I saw thee under the fig-tree*, but when Nathanael said, *Whence knowest thou me?* then He introduced this. For He desired to take the beginnings of His signs and prophecies from the very persons who came near to Him, so that they might be more attached² by what was done, and He might escape the suspicion of vain-glory. Now this He doth here also; for to have charged her first of all that, "Thou hast no husband," would have seemed burdensome and super-

¹ or, 'is
the work
of'

² οἰκε-
οὔσθαι.

fluous, but to take the reason (for speaking) from herself, and then to set right all these points, was very consistent, and softened the disposition of the hearer. JOHN
IV. 20.

“And what kind of connection,” saith some one, “is there in the saying, *Go, call thy husband?*” The discourse was concerning a gift and grace surpassing mortal nature: the woman was urgent in seeking to receive it. Christ saith, *Call thy husband*, shewing that he also must share in these things; but she eager to receive¹ (the gift), and concealing¹ al. ‘to be hid-
den’ the shamefulness of the circumstances, and supposing that she was conversing with a man, said, *I have no husband*. Christ having heard this, now seasonably introduces His reproof, mentioning accurately both points; for He enumerated all her former husbands, and reproved her for him whom² she now would hide. What then did the woman?² al. the thing which she was not annoyed, nor did she leave Him and fly, nor deem the thing an insult, but rather admired Him, and persevered the more. *I perceive*, saith she, *that Thou art a Prophet*. Observe her prudence; she did not straightway run to Him, but still considers Him, and marvels at Him. For, *I perceive*, means, “Thou appearest to me to be a Prophet.” Then when she suspected this, she asks Him nothing concerning this life, not concerning bodily health, or possessions, or wealth, but at once concerning doctrines. For what saith she?

Ver. 20. *Our fathers worshipped in this mountain*, (meaning Abraham and his family, for thither they say³ καὶ ὁμ. that he led up his son,) *and how say ye³ that in Jerusalem* λέγετε.
G. T. *is the place where men ought to worship?*

[3.] Seest thou how much more elevated in mind she has become? She who was anxious that she might not be troubled for thirst, now questions concerning doctrines. What then doth Christ? He doth not resolve the question, (for to answer simply to men’s words was not His care, for it was needless⁴), but leads the woman on to the greater⁴ παρέλ-
κον height, and doth not converse with her on these matters, until she has confessed that He was a Prophet, so that afterwards she might hear His Word with abundant belief; for having been persuaded of this, she could no longer doubt concerning what should be said to her.

HOMIL. Let us now after this be ashamed, and blush. A woman
XXXII. who had had five husbands, and who was of Samaria, was so eager concerning doctrines, that neither the time of day, nor her having come for another purpose, nor any thing else, led her away from enquiring on such matters; but we not only do not enquire concerning doctrines, but towards them all our dispositions are careless and indifferent. Therefore every thing is neglected. For which of you when in his house

¹ *συνταγμα* takes some Christian book¹ in hand, and goes over its contents, and searches the Scriptures? None can say that he does so, but with most we shall find draughts and dice, but books no where, except among a few. And even these few have the same dispositions as the many; for they tie up their books, and keep them always put away in cases, and all their care is for the fineness of the parchments, and the beauty of the letters, not for reading them. For they have not bought them to obtain advantage and benefit from them, but take pains about such matters to shew their wealth and pride. Such is the excess of vain-glory. I do not hear any one glory that he knows the contents, but that he hath a book written in letters of gold. And what gain, tell me, is this? The Scriptures were not given us for this only, that we might have them in books, but that we might engrave them on our hearts. For this kind of possession, the keeping the commandments merely in letter, belongs to Jewish

² al. 'this ambition; but to us the Law was not so given² at all, but Law was not given³ in the fleshy tables of our hearts³. And this I say, not to prevent you from procuring Bibles, on the contrary, ³ i. e. on the Day of Pentecost. I exhort and earnestly pray that you do this, but I desire that from those books you convey the letters and sense

into your understanding, that so it may be purified when it receiveth the meaning of the writing⁴. For if the devil will not dare to approach a house where a Gospel is lying, much less ⁴ al. 'the reality of the matters.' will any evil spirit, or any sinful nature⁵, ever touch or enter a soul which bears about with it such sentiments as it contains. Sanctify then thy soul, sanctify thy body, by having these ever in thy heart, and on thy tongue. For if foul speech defiles and invites devils, it is clear that spiritual

reading sanctifies and draws down the grace of the Spirit. ⁶ al. 'the actions, i. e. of the Gospel' The Scriptures⁶ are divine charms, let us then apply to

ourselves and¹ to the passions of our souls the remedies to be derived from them. For if we understand what it is that is read, we shall hear it with much readiness. I am always saying this, and will not cease to say it. Is it not strange that those who sit by the market can tell the names, and families, and cities of charioteers, and dancers, and the kinds of power possessed by each, and can give exact account of the good or bad qualities of the very horses, but that those who come hither should know nothing of what is done here, but should be ignorant of the number even of the sacred Books? If thou pursuest those worldly things for pleasure, I will shew thee that here is greater pleasure. Which is sweeter, tell me, which more marvellous, to see a man wrestling with a man, or a man buffeting with a devil, a body closing with an incorporeal power, and him who is of thy race victorious? These wrestlings let us look on, these, which also it is seemly and profitable to imitate, and which imitating, we may be² crowned; but not² al. 'it those in which emulation brings shame to him who imitates^{we} them. If thou beholdest the one kind of contest, thou be^{meet to} beholdest it with devils; the other, with Angels and Archangels, and the Lord of Archangels. Say now, if thou wert allowed to sit with governors and kings, and to see and enjoy the spectacle, wouldest thou not deem it to be a very great honour? And here when thou art a spectator in company with the King of Angels, when thou seest the devil grasped by the middle of the back^a, striving much to have the better, but powerless, dost thou not run and pursue after such a sight as this? "And how can this be?" saith some one. If thou keep the Bible in thy hands; for in it thou shalt see the lists, and the long races, and his grasps^b, and the skill of the righteous one. For by beholding these things thou shalt learn also how to wrestle so thyself, and shalt escape clear of devils; the performances of the heathen are as-

^a Morel. 'beholding the devil shamed by means of the Divine oracles, and greatly striving.' Below Morel. reads, 'run to such a sight.'

^b σκάμματα, διαύλους, λαβὰς, terms of the wrestling school. σκάμμα, the

place dug out for the exercise, hence the exercise itself. δίαυλος, the double course. λαβή, the gripe of the wrestler. Thus of Job, on Stat. Hom. i. 16; of the Three Children, ib. Hom. iv. 8, &c.

HOMIL. semblies of devils, not theatres of men. Wherefore I exhort
XXXII. you to abstain from these Satanic assemblies^c; for if it is not
 lawful to enter into an idol's house, much less to Satan's
 festival. I shall not cease to say these things and weary
 Phil. 3, you, until I see some change; for to say these things, as
 1. saith Paul, *to me indeed is not grievous, but for you it is
 safe.* Be not then offended at my exhortation. If any one
 ought to be offended, it is I who often speak and am not
 heard, not you who are always hearing and always disobeying.
 God grant that you be not always liable to this charge, but
 that freed from this shame you be deemed worthy to enjoy
 the spiritual spectacle^d, and the glory which is to come,
 through the grace and lovingkindness of our Lord Jesus
 Christ, with Whom to the Father and the Holy Ghost be
 glory, for ever and ever. Amen.

^c This clause is not found in Ben. ^d al. 'of the Eternal Goods.'

HOMILY XXXIII.

JOHN iv. 21, 22.

Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews.

EVERY where, beloved, we have need of faith, faith the mother of blessings, the medicine of salvation; and without this it is impossible to possess any one of the great doctrines. Without this, men are like to those who attempt to cross^a the open sea without a ship, who for a little way hold out by swimming, using both hands and feet, but when they have advanced farther, are quickly swamped by the waves: in like manner they who use their own reasonings, before they have learnt any thing, suffer shipwreck; as also Paul saith, *Who concerning faith have made shipwreck*. That this be¹ Tim. 1, 19. not our case, let us hold fast the sacred anchor by which Christ bringeth over the Samaritan woman now. For when she had said, *How say ye¹ that Jerusalem is the place in¹ δμεις* which men ought to worship? Christ replied, *Believe Me, λέγετε, G. T. woman, that the hour cometh, when ye shall neither in Jerusalem, nor yet in this mountain, worship the Father*. An exceedingly great² doctrine He revealed to her, and one which² πολὺ μέγα He did not mention either to Nicodemus or Nathanael. She was eager to prove her own privileges more honourable than those of the Jews; and this she subtly argued from the Fathers, but Christ met not this question. For it was for the time distracting³ to speak on the matter, and to shew³ ἀφελ- why the Fathers worshipped in the mountain, and why the^{κον}

^a διαβαλεῖν, al. διαλαβεῖν, al. διαπερᾶν.

HOMIL. Jews at Jerusalem. Wherefore on this point He was silent, **XXIII.** and having taken away from both places priority in dignity, rouses her soul by shewing that neither Jews nor Samaritans possessed any thing great in comparison with that which was to be given; and then He introduceth the difference. Yet even thus He declared that the Jews were more honourable, not preferring place to place, but giving them the precedence because of their intention. As though He had said, "About the *place* of worship ye have no need henceforth to dispute, but in the *manner* the Jews have an advantage over you Samaritans, for *ye*, He saith, *worship ye know not what; we know what we worship.*"

How then did the Samaritans *know not* what they worshipped? Because they thought that God was local and partial; so at least they served Him, and so they sent to ^{2 Kings} the Persians, and reported that "the God of this place is ^{26.} wroth with us," in this respect forming no higher opinion of Him than of their idols. Wherefore they continued to serve both Him and devils, joining things which ought not to be joined. The Jews, on the contrary, were free from this supposition, at least the greater part of them, and knew that He was God of the world. Therefore He saith, *Ye worship ye know not what; we know what we worship.* Do not wonder that He numbereth Himself among Jews, for He speaketh to the woman's opinion of Him as though He were a Jewish Prophet, and therefore He putteth, *we worship.* For that He is of the objects of worship is clear to every one, because to worship belongs to the creature, but to be worshipped to the Lord of the creature. But for a time He speaketh as a Jew; and the expression *we* in this place meaneth "we Jews." Having then exalted what was Jewish, He next maketh Himself credible, and persuadeth the woman to give the greater heed to His words, by rendering His discourse above suspicion, and shewing that He doth not exalt ^{1 al. 'fa-} what belongs to them by reason of relationship¹ to those of ^{vour'} His own tribe. For it is clear, that one Who had made these declarations concerning the place on which the Jews most prided themselves, and thought that they were superior to all, and Who had taken away their high claims, would not after ^{2 al. 'at} this² speak to get favour of any, but with truth and prophetic ^{rate'}

power. When therefore He had for a while removed her from such reasonings^b, saying, *Woman, believe Me*, and what follows, then He addeth, *for salvation is of the Jews*. What He saith is of this kind: either, that blessings to the world came from them, (for to know God and condemn idols had its beginning from them, and with you the very act of worship, although ye do it not rightly, yet received its origin from them,) or else, He speaketh of His own Coming. Or rather, one would not be wrong in calling both these things *salvation* which He said was *of the Jews*; which Paul implied when he said, *Of whom is Christ according to the flesh, Who is God over all*. Seest thou how He commendeth¹ the old Covenant, and sheweth that it is the root of blessings, and that He is throughout not opposed to the Law, since He maketh the groundwork² of all good things to come from the Jews?

JOHN
IV. 23.

Rom. 9,

5.
συγγ-
κροτεῖ

2 ἐπι-
θεσις

Ver. 23. *But the hour cometh, and now is, when the true worshippers shall worship the Father.*

"We, O woman," He saith, "excel you in the manner of our worship, but even this shall henceforth have an end. Not the places only, but even the manner of serving God shall be changed. And this change is at your very doors. *For the hour cometh, and now is.*"

[2.] For since what the Prophets said they said long before the event, to shew that here it is not so³, He saith, *And now is*. "Think not," He saith, "that this is a prophecy of such a kind as shall be accomplished after a long time, the fulfilment is already at hand and at your very doors, *when the true worshippers shall worship the Father in spirit and in truth*. In saying *true*⁴, He excludeth Jews as well⁵ as Samaritans; for although the Jews be better than the Samaritans, yet are they far inferior to those that shall come, as inferior as is the type to the reality. But He speaketh of the Church, that she⁶ is the *true* worship, and such as is⁷ meet for God.

3 lit. 're-
moving
this'

4 al.
'truth'

5 or,
'this'

For the Father seeketh such to worship Him.

If then He in times past sought such as these, He allowed to those others their way of worship, not willingly^c, but from

^b al. 'removed (her) reasoning from such things.' the Ms. in Bodl. 'not willing them to continue in those ancient (prac-

^c The passage is read differently in tices).

HOMIL. condescension, and for this reason¹, that He might bring
 XXXIII. them in also. Who then are *the true worshippers*? Those
 1 al. 'by
 these
 means'
 2 al. 'in
 spirit.
 where?
 in &c.'
 Rom. 1,
 9. and
 12, 1. who confine not their service by place, and who serve God
 in spirit; as Paul saith, *Whom I serve in my spirit*² in the
Gospel of His Son: and again, *I beseech you that ye present*
your bodies a living sacrifice, acceptable unto God, your
reasonable service. But when He saith,

Ver. 24. *God is a Spirit*,

He declareth nothing else than His incorporeal Nature.
 Now the service of that which is incorporeal must needs be
 of the same character, and must be offered by that in us
 which is incorporeal, to wit, the soul, and purity of mind.
 Wherefore He saith, *They that worship Him, must worship*
Him in spirit and in truth. For because both Samaritans
 and Jews were careless about the soul, but took great pains
 about the body, cleansing it in divers ways, "it is not," He
 saith, "by purity of body, but by that which is incorporeal
 in us, namely the mind, that the Incorporeal One is served.
 Sacrifice then not sheep and calves, but dedicate thyself to
 the Lord; make thyself a holocaust, this is to offer a living
 sacrifice. Ye must worship *in truth*⁴; as former things
 were types, such as circumcision, and whole burnt offerings,
 and victims, and incense, they now no longer exist, but all
 is *truth*. For a man must now circumcise not his flesh, but
 his evil thoughts, and crucify himself, and remove and slay
 his unreasonable desires." The woman was made dizzy by
 3 ἀννυδ-
 πευσε His discourse, and fainted³ at the sublimity of what He said,
 and, in her trouble, hear what she saith:

Ver. 25, 26. *I know that Messiah cometh, Which is called*
Christ, when He is come, He will tell us all things. Jesus
saith unto her, I am that speak unto thee.

And whence came the Samaritans to expect the coming of
 Christ, seeing that they received Moses only*? From the
 writings of Moses themselves. For even in the beginning
 Gen. 1, He revealed the Son. *Let Us make man in Our Image, after*
 26. *Our Likeness*, was said to the Son. It was He Who talked
 Gen. 18. with Abraham in the tent. And Jacob prophesying con-
 cerning Him said, *A ruler shall not fail from Judah, nor a*

⁴ Ms. in Bodl. 'this is to worship
 in truth.'

* Ms. in Bodl. 'the law of Moses.'

leader from his thighs, until He come for whom it is reserved¹, JOHN IV. 27.
 and He is the expectation of nations. And Moses himself ἐξ ἀπὸ-
καίρου saith, *The Lord thy God will raise up unto you a Prophet of* Deut. 18, 15.
your brethren like unto me, unto Him shall ye hearken. And the circumstances attending the serpent, and the rod of Moses, and Isaac, and the sheep, and many other things they who chose might select as proclaiming His coming.

“And why, pray,” saith one, “did not Christ lead on the woman by these means? why did He instance the serpent to Nicodemus, and mention prophecy to Nathanael, but to her say nothing of the kind? For what reason, and why?” Because they were men, and were versed in these things, she a poor ignorant woman unpractised in the Scriptures. Wherefore He doth not speak to her from them, but draweth her on by the *water* and by prophecy, and bringeth her to make mention of Christ, and then revealeth Himself; which had He at first told the woman when she had not questioned Him, He would have seemed to her to trifle and talk idly, while as it is by bringing her little by little to mention Him, at a fitting time He revealed Himself. To the Jews, who continually said, *How long dost Thou make us to doubt? tell us if Thou art the Christ,* to them² He gave no clear answer,² al. but to this woman He said plainly, that HE IS. For the ‘this’ woman was more fair-minded than the Jews; they did not enquire to learn, but always to mock at Him, for had they desired to learn, the teaching which was by His words, and by the Scriptures, and by His miracles would have been sufficient. The woman, on the contrary, said what she said from an impartial judgment and a simple mind, as is plain from what she did afterwards; for she both heard and believed, and netted³ others also, and in every circumstance³ ἐκαστῇ-
νεύρῃ we may observe the carefulness and faith of the woman.

Ver. 27. *And upon this came His disciples,* (very seasonably did they come when the teaching was finished,) *and marvelled that He talked with the woman, yet no man said, What seekest Thou? or, Why talkest Thou with her?*

[3.] At what did they marvel? At His want of pride and exceeding humility, that looked upon as He was, He endured with such lowliness of heart to talk with a woman poor, and

HCMIL. a Samaritan. Still in their amazement they did not ask
XXXIII. Him the reason, so well were they taught to keep the station
 of disciples, so much did they fear and reverence Him. For although they did not as yet hold the right opinion concerning Him, still they gave heed unto Him as to some marvellous one, and paid Him much respect. Yet they frequently are seen to act confidently; as when John lay upon
Mat. 18. His bosom, when they came to Him and said, *Who is the*
1. *greatest in the Kingdom of Heaven*, when the sons of Zebedee entreated Him to set one of them on His right hand, and the other on His left. Why then did they not here question Him? Because since all those instances related to themselves, they had need to enquire into them, while what here took place was of no such great importance to them. And indeed John did that a long time after towards the very end, when He enjoyed greater confidence, and was bold in the love of Christ; for he it was^f, he saith, *whom Jesus loved*. What could equal such blessedness?

But, beloved, let us not stop at this, the calling the Apostle blessed, but let us do all things that we also may be of the blessed, let us imitate the Evangelist, and see what it was that caused such great love. What then was it? He left his father, his ship, and his net, and followed Jesus. Yet this he did in common with his brother, and Peter, and Andrew, and the rest of the Apostles. What then was the
¹ ἐξαιρε-
 τον special¹ thing which caused this great love? Shall we discover it? He saith nothing of this kind about himself, but only that he was beloved; as to the righteous acts for which he was beloved he has modestly been silent. That Jesus loved him with an especial love was clear to every one; yet John doth not appear conversing with or questioning Jesus privately, as Peter often did, and Philip, and Judas, and Thomas, except only when he desired to shew kindness and compliance to his fellow Apostle; for when
² κορυ-
 φαῖος the chief² of the Apostles by beckoning constrained him, then he asked. For these two had great love each for the other. Thus, for instance, they are seen going up together into the Temple and speaking in common to the people.

^f Ms. in Bodleian, ' for, saith the Evangelist, Peter looks on the disciple.'

Yet Peter in many places¹ is moved, and speaks more JOHN IV. 27. warmly than John. And at the end he hears Christ say, 1 al. 'all places' *Peter, lovest thou Me more than these?* Now it is clear c. 21, 15. that he who loved *more than these* was also beloved. But Σίμων Ἰωνᾶ, G. T. this in his case was shewn by loving Jesus, in the case of the other by being beloved by Jesus².

What then was it which caused this especial love? To my thinking, it was that the man displayed great gentleness and meekness, for which reason he doth not appear in many places speaking openly. And how great a thing this is, is plain also from the case of Moses. It was this which made him such and so great as he was. There is nothing equal to lowliness of mind. For which cause Jesus with this began the Beatitudes, and when about to lay as it were the foundation and base of a mighty building, He placed first lowliness of mind. Without this a man cannot possibly be saved; though he fast, though he pray, though he give alms, if it be with a proud spirit, these² things are abomi-2 al. 'all' nable, if humility be not there; while if it be, all these things are amiable and lovely, and are done with safety. Let us then be modest³, beloved, let us be modest; success is easy,³ μετρί-δίζωμεν if we be sober-minded. For after all what is it, O man, that exciteth thee to pride? Seest thou not the poverty of thy nature? the unsteadiness⁴ of thy will? Consider thine⁴ τὸ ἐν-δύσθον end, consider the multitude of thy sins. But perhaps because thou doest many righteous deeds thou art proud. By that very pride thou shalt undo them all. Wherefore it behoveth not so much him that has sinned⁵ as him that^{5 al. 'that'} doeth righteousness to take pains to be humble. Why so? sinneth' Because the sinner is constrained by conscience, while the other, except he be very sober, soon caught up as by a blast of wind is lifted on high, and made to vanish like the Pharisee. Dost thou give to the poor? What thou givest is not thine, but thy Master's, common to thee and thy fellow-servants. For which cause thou oughtest especially to be humbled, in the calamities of those who are thy kindred foreseeing thine own, and taking knowledge of thine own

¹ i. e. St. Peter loved his Lord, speaks expressly, as being the Disciple and therefore we infer that he was *whom Jesus loved.*
loved of Him; of St. John Scripture

HOMIL. nature in their cases. We ourselves perhaps are sprung
xx xiii. from such ancestors; and if wealth has shifted to you, it is
 probable that it will leave you again. And after all, what is
¹ ἀδρανής wealth? A vain¹ shadow, dissolving smoke, a flower of the
 grass, or rather something meaner than a flower. Why
 then art thou high-minded over grass? Doth not wealth
 fall to thieves, and effeminates, and harlots, and tomb-
 breakers? Doth this puff thee up, that thou hast such as
 these to share in thy possession? or dost thou desire honour?
 Towards gaining honour nothing is more serviceable than
 almsgiving. For the honours arising from wealth and power
 are compulsory, and attended with hatred, but these others
 are from the free will and real feeling of the honourers;
 and therefore those who pay them can never give them up.
 Now if men shew such reverence for the merciful, and
 invoke all blessings upon them, consider what return, what
 recompense they shall receive from the merciful God. Let
 us then seek this wealth which endureth for ever, and never
² δραπε- deserts² us, that, becoming great here and glorious there, we
 τεύοντα may obtain everlasting blessings, through the grace and
 lovingkindness of our Lord Jesus Christ, with Whom to
 the Father and the Holy Spirit be glory, now and ever,
 and world without end. Amen.

HOMILY XXXIV.

JOHN iv. 28, 29.

The woman then left her water pot, and went her way into the city, and saith to the men, Come, see a Man which told me all things that ever I did; is not this the Christ?

WE require much fervour and uproused zeal, for without these it is impossible to obtain the blessings promised to us. And to shew this, Christ at one time saith, *Except a man* Mat. 10, 38. *take up his cross and follow Me, he is not worthy of Me;* at another, *I am come to send fire upon the earth, and what* 1 ds ob λαρβδ-νει κ. τ. λ. G. T. Lukel2, 49. *will I if it be already kindled?* by both these desiring to represent to us a disciple full of heat and fire, and prepared for every danger. Such an one was this woman. For so kindled was she by His words, that she left her water pot and the purpose for which she came, ran into the city, and drew all the people to Jesus. *Come, she saith, see a Man which told me all things that ever I did.*

Observe her zeal and wisdom. She came to draw water, and when she had lighted upon the true Well, she after that despised the material one; teaching us even by this trifling instance when we are listening to spiritual matters to overlook the things of this life, and make no account of them. For what the Apostles did, that, after her ability, did this woman also². They when they were called, left their nets; Ben. 'in a higher degree,' 'by grace' she of her own accord, without the command of any, leaves her water pot, and winged by joy³ performs the office of Evangelists. And she calls not one or two, as did Andrew and Philip, but having aroused a whole city and people, so brought them to Him.

HOMIL. Observe too how prudently she speaks; she said not, **XXXIV.** "Come, see the Christ," but with the same condescension¹ by which Christ had netted her she draws the men to Him; ^{1 i. e. to} ^{their in-} ^{firmity.} *Come, she saith, see a Man Who told me all that ever I did.*

She was not ashamed to say that He *told me all that ever I did.* Yet she might have spoken otherwise, "Come, see one that prophesieth;" but when the soul is inflamed with holy fire, it looks then to nothing earthly, neither to glory nor to shame, but belongs to one thing alone, the flame which occupieth it.

Is not this the Christ? Observe again here the great wisdom of the woman; she neither declared the fact plainly, nor was she silent, for she desired not to bring them in by her own assertion, but to make them to share in this opinion by hearing Him; which rendered her words more readily acceptable to them. Yet He had not told all her life to her, only from what had been said she was persuaded (that He was informed) as to the rest. Nor did she say, ^{2 al.} ^{' more} ^{fearful'} "Come, believe," but, *Come, see;* a gentler² expression than the other, and one which more attracted them. Seest thou the wisdom of the woman? She knew, she knew certainly that having but tasted that Well, they would be affected in the same manner as herself. Yet any one of the grosser sort would have concealed the reproof which Jesus had given; but she parades her own life, and brings it forward before all men, so as to attract and capture all.

Ver. 31. *In the mean time His disciples asked^a Him, saying, Master, eat.* *Asked,* here is 'besought,' in their native language; for seeing Him wearied with the journey, and the oppressive heat, they entreated Him; for their request concerning food proceeded not from hastiness, but from loving affection for their Teacher. What then saith Christ?

Ver. 32, 33. *I have meat to eat that ye know not of. Therefore (saith the Evangelist) said the disciples one to another, Hath any man brought Him ought to eat?*

Why now wonderest thou that the woman when she heard of *water*, still imagined mere water to be meant, when even the disciples are in the same case, and as yet suppose nothing

^a ἡρώτων. E. V. prayed; Ben. and λούν ἐστι, τῇ ἐγκωρίῳ αὐτῶν φωνῇ.
Ms. in Bodl. ἡρώτων ἐνταῦθα παρέκα.

spiritual, but are perplexed? though they still shew their accustomed modesty and reverence toward their Master, conversing one with the other, but not daring to put any question to Him. And this they do in other places, desiring to ask Him, but not asking. What then saith Christ?

JOHN
IV.
34. 35.

Ver. 34. *My meat is to do the will of Him that sent Me, and to finish His work.*

He here calleth the salvation of men *meat*, shewing what an earnest desire He hath of providing for us^b; for as we long for food, so He that we may be saved. And hear how in all places He revealeth not all off-hand, but first throweth the hearer into perplexity, in order that having begun to seek the meaning of what has been said, and then being perplexed and in difficulty, he may when what he sought appears, receive it the more readily, and be made more attentive to listening. For wherefore said He not at once, "My meat is to do the will of My Father?" (though not even this would have been clear, yet clearer than the other.) But what saith He? *I have meat to eat that ye know not of*; for He desireth, as I said, first to make them more attentive through their uncertainty, and by dark sayings like these to accustom them to listen to His words. But what is "the will of the Father?" He next speaketh of this, and explaineth.

Ver. 35. *Say ye not, that there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look upon the fields, for they are white already to harvest.*

[2.] Behold, He again by familiar words leadeth them up to the consideration of greater matters; for when He spoke of *meat*, He signified nothing else than the salvation of the men who should come to Him; and again, the *field* and the *harvest* signify the very same thing, the multitude of souls prepared for the reception of the preaching; and the *eyes* of which He speaketh are those both of the mind and of the body; (for they now beheld the crowd of Samaritans advancing;) and the readiness of their will He calleth, *fields already white*. For as the ears of corn, when they have

^b Ms. in Bodl. 'our salvation.'

HOMIL. become white are ready for reaping, so these, He saith, are
XXXIV. prepared and fitted for salvation.

And wherefore instead of calling them *fields* and *harvest*, did He not plainly say, that "the men were coming to believe and were ready to receive the Word, having been instructed by the Prophets, and now bringing forth fruit?" What mean these figures used by Him? for this He doth not here only, but through all the Gospel; and the Prophets also employ the same method, saying many things in a metaphorical manner. What then may be the cause of this? for the grace of the Spirit did not ordain it to be so without a reason, but why and wherefore? On two accounts; one, that the discourse may be more vivid, and bring what is said more clearly before our eyes. For the mind when it has laid hold on a familiar image of the matters in hand, is more aroused, and beholding them as it were in a picture, is occupied by them to a greater degree. This is one reason; the other is, that the statement may be sweetened, and that the memory of what is said may be more lasting. For assertion does not subdue and bring in an ordinary hearer so much as narration by objects, and the representation of experience*. Which one may here see most wisely effected by the parable.

Ver. 36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.

For the fruit of an earthly harvest profiteth not to life eternal, but to this which is for a time; but the spiritual fruit to that which hath neither age nor death. Seest thou that the expressions are of sense, but the thoughts spiritual, and that by the very words themselves He divideth things earthly from heavenly? For when in discoursing of water He made this the peculiar property of the heavenly Water, that "he who drinketh it shall never thirst," so He doth here also when He saith, "that this fruit is gathered unto eternal life."

That both he that soweth and he that reapeth may rejoice together.

Who is *he that soweth*? Who *he that reapeth*? The Pro-

* i. e. given by means of things which are objects of experience. *ἀπογραφῇ* *πείρας*, al. *πείρα*.

phets are they that sowed, but they reaped not, but the ^{JOHN} IV. 37. Apostles. "Yet not on this account are they deprived of the pleasure and recompense of their labours, but they rejoice and are glad with us, although they reap not with us. For harvest is not such work as sowing. I therefore have kept you for that in which the toil is less and the pleasure greater, and not for sowing because in that there is much hardship and toil. In harvest the return is large, the labour not so great; nay there is much facility¹." By these arguments He ^{ἑὺκολλᾷ,} ^{al. ῥασ-} ^{τῶν} here desireth to prove, that "the wish of the Prophets is, that all men should come to Me." This also the Law was engaged in effecting; and for this they sowed, that they might produce this fruit². He sheweth moreover that He ^{al. 'by} ^{this'} sent them also, and that there was a very intimate connection between the New Covenant and the Old, and all this He effecteth at once by this parable. He maketh mention also of a proverbial expression generally circulated.

Ver. 37. *Herein, He saith, is that saying true, One soweth and another reapeth.*

These words the many used whenever one party had supplied toil and another had reaped the fruits; and He saith, "that the proverb is in this instance especially true, for the Prophets laboured, and ye reap the fruits of their labours." He said not "the rewards," (for neither did their great labour go unrewarded,) but "the fruits." This also Daniel did, for he too makes mention of a proverb, *Wickedness proceedeth from the wicked*; and David in his lamenting makes mention of a similar proverb⁴. Therefore He said beforehand, *that both he that soweth and he that reapeth may rejoice together*. For since He was about to declare, that "one hath sowed and another reapeth," lest any one should deem that the Prophets were deprived of their reward, He asserteth something strange and paradoxical, such as never chanceth in sensual things, but is peculiar to spiritual only. For in things of sense, if it chance that one sow and another reap, they do not rejoice

¹ There is no authority for a different reading, but it seems to be rightly conjectured by Savile and Ben. that the names *Daniel* and *David* should be transposed. The proverb is that used by David, 1 Sam. xxiv. 13. and the other passage alluded to may be Dan. xii. 10. *the wicked shall do wickedly*. Ms. in Bodl. reads, ἀνομία ἐκ βαθυλώρου for ἐξ ἀνόμων πλημμελεία.

HOMIL. *together*, but those who sowed are sad, as having laboured
XXXIV. for others, and those who reap alone rejoice. But here it is not so, but those who reap not what they sowed rejoice alike with those who reap; whence it is clear that they too share the reward.

Ver. 38. *I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours.*

By this He the more encourageth them; for when it seemed a very hard matter to go through all the world and preach the Gospel, He sheweth them that it is even most¹ easy. The very difficult work was that other, which required great labour, the putting in the seed, and introducing the uninitiated soul to the knowledge of God. But wherefore uttereth He these sayings? It is that when He sendeth them to preach they may not be confounded, as though sent on a difficult task. "For that of the Prophets," He saith, "was the more difficult, and the fact witnesseth to My word, that ye are come to what is easy; because as in harvest time the fruits are collected with ease, and in one moment the floor is filled with sheaves, which await² not the revolutions of the seasons, and winter, and spring, and rain, so it is now. The facts proclaim it aloud." While He was in the midst of saying these things, the Samaritans came forth, and the fruit was at once gathered together. On this account³ He said, *Lift up your eyes, and look on the fields, that they are white.* Thus He spake, and the fact was clear, and the words seen (true) by the event. For saith St. John,

Ver. 39. *Many of the Samaritans of that city believed on Him for the saying of the woman which testified, He told me all that ever I did.*

They perceived⁴ that the woman would not from favour have admired One Who had rebuked her sins, nor to gratify another have paraded her own course of life.

[3.] Let us then also imitate this woman, and in the case of our own sins not be ashamed of men, but fear, as is meet, God Who now beholdeth what is done, and Who hereafter

¹ Ms. in Bodl. 'alluding to these.' heard the woman they believed, for
² Ms. in Bodl. 'as soon as they they,' &c.

punisheth those who do not now repent. At present we do the opposite of this, for we fear not Him Who shall judge ^{JOHN IV. 39.} us, but shudder at those who do not in any thing hurt us, and tremble at the shame which comes from them. Therefore in the very thing which we fear, in this do we incur punishment. For he who now regards only the reproach of men, but when God seeth is not ashamed to do any thing unseemly, and who will not repent and be converted, in that day will be made an example, not only before one or two, but in the sight of the whole world. For that a vast assembly is seated there to behold righteous actions as well as those which are not such, let the parable of the sheep and the goats teach thee, as also the blessed Paul when he saith, *For we must all appear before the judgment-seat of Christ,* ^{2 Cor. 5, 10.} *that every one may receive the things done in his body, according to that he hath done, whether it be good or bad;* and again, *Who will bring to light the hidden things of darkness.* ^{1 Cor. 4, 5.} Hast thou done or imagined any evil thing, and dost thou hide it from man? yet from God thou hidest it not. But for this thou carest nothing; the eyes of men, these are thy fear. Think then that thou wilt not be able to escape the sight even of men in that day^s; for all things as in a picture shall then be set before our very eyes, so that each shall be self-condemned. This is clear even from the instance of Dives, for the poor man whom he had neglected, Lazarus I mean, he saw standing before his eyes, and the finger which he had often loathed, he intreats may become a comfort to him then. I exhort you therefore, that although no one see what we do, yet that each of us enter into his own conscience, and set reason for his judge, and bring forward his transgressions, and if he desire them not to be exposed to public view then in that fearful day, let him now heal his wounds, let him apply to them the medicines of repentance. For it is in the power, yea, it is in the power of one full of ten thousand wounds to go hence whole. For “if ye forgive,” ^{Mat. 6, 14.} He saith, “your sins are forgiven unto you^h.” For as sins ^[not verbally quoted.] buried¹ in Baptism appear no more, so these¹ also shall <sup>κατα-
χωνή-
μενα</sup>

^s Ms. in Bodleian reads here, ‘and *Father will also forgive you, but if ye forgive not, neither will He forgive you.*’
^h Ms. in Bodl. reads, *My Heavenly* ¹ i. e. sins done after Baptism.

HOMIL. XXXIV. disappear, if we be willing to repent. And repentance is the not doing the same again; for he that again puts his hand to the same, is like the dog that returneth to his own vomit, and like him in the proverb who cards wool into the fire^k, and draws water into a cask full of holes. It behoves therefore to depart both in action and in thought from what we have dared to do, and having departed, to apply to the wounds the remedies which are the contraries of our sins. For instance: hast thou been grasping and covetous? Abstain from rapine, and apply almsgiving to the wound. Hast thou been a fornicator? Abstain from fornication, and apply chastity to the wound. Hast thou spoken ill of thy brother, and injured him? Cease finding fault^l, and apply kindness. Let us thus act with respect to each point in which we have offended, and let us not carelessly pass by our sins, for there awaiteth us hereafter, there awaiteth us a season of account. Wherefore also Paul said, *The Lord is at hand: be careful for nothing*. But we perhaps must add the contrary of this, "The Lord is at hand, be careful." For they might well hear, *Be careful for nothing*, living as they did in affliction, and labours, and trials; but they who live by rapine, or in luxury, and who shall give a grievous reckoning, would in reason hear not this, but that other, "The Lord is at hand, be careful." Since no long time now remains until the consummation, but the world is hastening to its end; this the wars declare, this the afflictions, this the earthquakes, this the love which hath waxed cold. For as the body when in its last gasp and near to death, draws to itself ten thousand sufferings; and as when a house is about to fall, many portions are wont to fall beforehand from the roof and walls; so is the end of the world nigh and at the very doors, and therefore ten thousand woes are every where scattered abroad. If the Lord was then *at hand*, much more is He now *at hand*. If three hundred^m years ago, when those words were used, Paul called that season "the fulness of time," much more would he have called the present so. But perhaps for this very reason some disbelieve, yet they ought on this account

^l al.
^l speaking evil

Phil. 4,
5. 6.

^m al. 'four hundred'

^k Εἰς πῦρ χαίροντι. Plat. Legg. vi. p. of Savile.
750. 'And like,' &c. is not in the text

to believe the more. For whence knowest thou, O man, ^{JOHN} that the end is not *at hand*, and the words shortly to be ^{IV. 39.} accomplished? For as we speak of the end of the year not as being the last day, but also the last month, though it has thirty days; so if of so many years I call even four hundred years "the end," I shall not be wrong; and so at that time Paul spoke of the end by anticipation. Let us then set ourselves in order, let us delight in the fear of God; for if we live here without fear of Him, His Coming will surprise us suddenly, when we are neither careful, nor looking for Him. As Christ declared when He said, "For as in the days of ^{Mat. 24,} Noah, and as in the days of Lot, so shall it be at the end of ^{37. [not} this world." This also Paul declared when he said, ^{verbally} *For* ^{quoted.]} *when they shall say, Peace and safety, then sudden de-* ^{1 Thess.} ^{5, 3.} *struction cometh upon them, as travail upon a woman with child.* What means, *as travail upon a woman with child*? Often have pregnant women when sporting, or at their meals, or in the bath or market-place, and foreseeing nothing of what was coming, been seized in a moment by their pains. Now since our case is like theirs, let us ever be prepared, for we shall not always hear these things, we shall not always have power to do them. *In the grave*, saith David, *who* ^{Ps. 6, 5.} *shall give Thee thanks*¹? Let us then repent here, that so ¹ or, we may find God merciful unto us in the day that is to come, ^{'confess} and be enabled to enjoy abundant forgiveness; which may ^{to Thee.'} we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory and dominion now and ever, and world without end. Amen.

HOMILY XXXV.

JOHN iv. 40—43.

So when the Samaritans were come unto Him, they besought Him that He would tarry with them : and He abode there two days. And many more believed because of His own Word ; and said unto the woman, Now we believe, not because of thy saying : for we have heard Him ourselves, and know that This is indeed the Christ, the Saviour of the world. Now after two days He departed thence, and went into Galilee.

NOTHING is worse than envy and malice, nothing more mischievous than vain-glory ; it is wont to mar ten thousand good things. So the Jews, who excelled the Samaritans in knowledge, and had been always familiar with¹ the Prophets, were shewn from this cause inferior to them. For these believed even on the testimony of the woman, and without having² seen any sign, came forth beseeching Christ to tarry³ with them ; but the Jews, when they had beheld His wonders, not only did not detain Him among them, but even drove Him away, and used every means to cast Him forth from their land, although His very Coming³ had been for their sake. The Jews expelled Him, but these even entreated Him to tarry with them. Was it not then rather fitting, tell me, that He should receive those who asked and besought Him, than that He should wait upon those who plotted against and repulsed Him, while to those who loved and desired to retain Him He gave not Himself? Surely this would not have been worthy of His tender care⁴ ; He therefore both accepted⁵ them, and tarried with them two days. They desired to keep Him among them continually, (for this the Evangelist

¹ lit.

² brought up with

³ al. ' to be'

³ Ben. ' that coming'

⁴ κηδε-

μωρίας

⁵ al.

'elected'

has shewn by saying, that *they besought Him that He would tarry with them,*) but this He endured not, but stayed with them only two days; and in these many more believed on Him. Yet there was no likelihood that these would have believed, since they had seen no sign, and had hostile feelings towards the Jews; but still, inasmuch as they gave in sincerity their judgment on His words, this stood not in their way, but they received a notion which surmounted their hindrances, and vied with each other to reverence Him the more. For, saith the Evangelist, *they said to the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.* The scholars overshot their instructress. With good reason might they condemn the Jews, both by their believing on, and their receiving Him. The Jews, for whose sake He had contrived¹ the whole scheme², continually¹ were for stoning Him^b, but these, when He was not even intending to come to them, drew Him to themselves. And they, even with signs, remain uncorrected; these, without signs, manifested great faith respecting Him, and glory in this very thing that they believe without them; while the others ceased not asking² for signs and tempting Him.

Such need is there every where of an honest soul; and if truth lay hold on such an one, she easily masters it; or if she master it not, this is owing not to any weakness of truth, but to want of candour³ in the soul itself. Since the sun too, when he encounters clear eyes, easily enlightens them; if he enlightens them not, it is the fault of their infirmity, not of his weakness.

Hear then what these say; *We know that this is of a truth the Christ, the Saviour of the world.* Seest thou how they at once understood that He should draw the world to Him, that He came to order aright⁴ our common salvation, that He intended not to confine His care to the Jews, but to sow His Word every where? The Jews did not so, but going about to establish their own righteousness, submitted not themselves to the righteousness of God; while these confess that all are deserving of punishment, declaring with the Apostle,

¹ i. e. of Redemption. *πᾶσαν τὴν πραγματείαν συνεστήσατο.* ² al. 'them,' i. e. the Prophets.

HOMIL. that *all have sinned, and come short of the glory of God*; XXXV. *being justified freely by His grace.* For by saying that He Rom. 3, 23, 24. *was the Saviour of the world*, they shewed that it was of a lost world^c; and He not simply a Saviour, but one of the very mightiest. For many had come to "save," both Prophets^d and Angels^e; but this, saith one, is the True Saviour, Who affordeth the true salvation, not that which is but for a time. This proceeded from pure faith. And in both ways are they admirable; because they believed, and because they did so without signs, (whom Christ also calleth "blessed," saying, c. 20, 29. *Blessed are they that have not seen, and yet have believed*;) and because they did so sincerely. Though they had heard the woman say doubtfully, *Is not this the Christ?* they did^f not also say, "we too suspect," or, "we think^g," but, *we know*, and not merely, "we know," but, *We know that This is of a truth the Saviour of the world.* They acknowledged Christ not as one of the many^h, but as the *Saviour* indeed. Yet whom had they seen saved? They had but heard His words, and yet they spake as they would have spoken had they beheld many and great marvels. And why do not the Evangelists tell us these words, and that He discoursed admirably? That thou mayest learn that they pass by many important matters, and yet have declared the whole to us by the event. For He persuaded an entire people and a whole city by His words. When His hearers are not persuaded, then the writers are constrained to mention what was said, lest any one from the insensibility of the hearers should give a judgment against Him Who addressed them.

Now after two days He departed thence and went into Galilee.

Ver. 44. *For Jesus Himself testified that a Prophet hath no honour in his own country.*

Wherefore is this added? Because He departed not unto Capernaum, but into Galilee, and thence to Cana. For that thou mayest not enquire why He tarried not with His own people, but tarried with the Samaritans, the Evangelist puts the causeⁱ, saying that they gave no heed unto Him; on this

^c Ms. in Bodl. reads, 'and why say I of a lost world? of a world which was in evils great exceedingly.'

^d i. e. who had wrought deliverances,

^e Ms. in Bodl. 'and this is, that a prophet hath no honour in his own country.'

account He went not thither, that their condemnation might not be the greater. For I suppose that in this place He speaketh of Capernaum as "His country." Now, to shew that there He received no honour, hear Him say, *And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell.* He calleth it *His own country*, because there He set forth the Word of the Dispensation, and more especially dwelt upon it. "What then," saith some one, "do we not see many admired among their kindred?" In the first place such judgments must not be formed from rare instances; and again, if some have been honoured in their own, they would have been much more honoured in a strange country, for familiarity is wont to make men easily despised.

Ver. 45. *Then when He was come into Galilee, the Galilæans received Him, having seen all the things that He did at Jerusalem at the feast, for they also came unto the feast.*

Seest thou that these men so ill spoken of are found most to come to Him? For one said, *Can there any good thing come out of Nazareth?* and another, *Search and look, for Galilee ariseth no prophet.* These things they said insulting Him, because He was supposed by the many to be of Nazareth, and they also reproached Him with being a Samaritan; *Thou art a Samaritan*, said one, *and hast a devil.* Yet behold, both Samaritans and Galilæans believe, to the shame of the Jews, and Samaritans are found better than Galilæans, for the first received Him through the words of the woman, the second when they had seen the miracles which He did.

Ver. 46. *So Jesus came again into Cana of Galilee, where He made the water wine.*

The Evangelist reminds the hearer of the miracle to exalt the praise of the Samaritans. The men of Cana received Him by reason of the miracles which He had done in Jerusalem and in that place; but not so the Samaritans, they received Him through His teaching alone.

That He came then to Cana, the Evangelist has said, but he has not added the cause why He came^f. Into Galilee He had come because of the envy of the Jews; but wherefore to Cana? At first He came, being invited to a marriage;

^f Ms. in Bodl. reads, 'and why, saith some one, went He again to Cana?'

HOMIL. but wherefore now? Methinks to confirm by His presence
XXXV. the faith which had been implanted by His miracle, and to draw them to Him the more by coming to them self invited, by leaving His own country, and by preferring them.

And there was a certain nobleman whose son was sick at Capernaum.

Ver. 47. When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down and heal his son.

This person certainly was of royal race, or possessed some dignity from his office, to which the title "noble" was attached. Some indeed think that this is the man **Matt. 8,** mentioned by Matthew, but he is shewn to be a different
5. person, not only from his dignity, but also from his faith. That other, even when Christ was willing to go to him, entreats Him to tarry; this one, when He had made no such offer, draws Him to his house. The one saith, *I am not worthy that Thou shouldest come under my roof*; but this other even urges¹ Him, saying, *Come down ere my son die*. In that instance He came down from the mountain, and entered into Capernaum; but here, as He came from Samaria, and went not into Capernaum but into Cana, this person met Him. The servant of the other was possessed by the palsy, this one's son by a fever.

¹ al.
 'brings
 on'

And he came and besought Him that He would heal his son: for he was at the point of death. What saith Christ?

Ver. 48. Except ye see signs and wonders, ye will not believe.

Yet the very coming and beseeching Him was a mark of faith. And besides, after this the Evangelist witnesses to him², declaring that when Jesus said, *Go, thy son liveth*, he believed His word, and went. What then is that which He saith here? Either He useth the words as approving of³ the Samaritans because they believed without signs; or, to touch Capernaum which was thought to be His own city, and of which this person was. Moreover, another man in Luke, who says, *Lord, I believe*, said besides, *help Thou mine unbelief*⁴. And so if this ruler also believed, yet he believed not entirely or soundly, as is clear from his enquiring

² al.
 'wit-
 nesses
 it.'
³ θαυμά-
 ζων

⁴ Mark 9, 24. [not found in St. Luke.]

at what hour the fever left him, since he desired to know whether it did so of its own accord, or at the bidding of Christ. When therefore he knew that it was *yesterday at the seventh hour*, then *himself believed and his whole house*. Seest thou that he believed when his servants, not when Christ spake? Therefore He rebuketh the state of mind with which he had come to Him, and spoken as he did, (thus too He the more drew him on to belief,) because that before the miracle he had not believed strongly. That he came and entreated was nothing wonderful, for parents in their great affection are also wont to resort not only to physicians in whom they have confidence, but also to talk with those in whom they have no confidence, desiring to omit nothing whatever¹. Indeed, that he came without any strong purpose¹ appears from this, that when Christ was come into Galilee, then he saw Him, whereas if he had firmly believed in Him, he would not, when his child was on the point of death, have hesitated to go into Judæa. Or if he was afraid, this is not to be endured either².

JOHN
IV. 49.

¹ ἐκ παρ-
έρου

² i. e. in
a true
believer

Observe how the very words shew the weakness of the man; when he ought, after Christ had rebuked his state of mind, to have imagined something great concerning Him, even if he did not so before, listen how he drags along the ground.

Ver. 49. *Sir, he saith, come down ere my child die.*

As though He could not raise him after death, as though He knew not what state the child was in. It is for this that Christ rebuketh him and toucheth his conscience, to shew that His miracles were wrought principally for the sake of the soul. For here He healeth the father, sick in mind, no less than the son, in order to persuade us to give heed to Him, not by reason of His miracles, but of His teaching. For miracles are not for the faithful, but for the unbelieving and the grosser sort. At that time then, owing to his emotion, the nobleman gave no great heed to the words, or to those only which related to his son^b, yet he would afterwards recollect what had been said, and draw from thence the greatest advantage. As indeed was the case.

^a Ms. in Bodl. adds, 'of things belonging to carefulness.'

^b Morel. 'and regarded only what was taking place concerning his son.'

HOMIL. But what can be the reason why in the case of the centurion He by a free offer undertook to come, while here though invited, He goeth not? Because in the former case faith had been perfected, and therefore He undertook to go, that we might learn the right-mindedness of the man; but here the nobleman was imperfect. When therefore he continually¹ urged Him, saying, *Come down*, and knew not yet clearly that even when absent He could heal, He sheweth that even this was possible unto Him in order that this man might gain from Jesus not going, that knowledge which the centurion had of himself². And so when He saith, *Except ye see signs and wonders, ye will not believe*, His meaning is, "Ye have not yet the right faith, but still feel towards Me as towards a Prophet." Therefore to reveal Himself and to shew that he ought to have believed even without miracles, He said what He said also to Philip, *Believest thou^c that the Father is in Me and I in the Father^d? Or if not, believe Me for the very works' sake.*

¹ συνεχῶς καὶ
κατὰ
² οἰκοθεν
c. 14, 10.
and 11.

Ver. 51—53. *And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.*

Seest thou how evident the miracle was? Not simply nor in a common way was the child freed from danger, but all at once, so that what took place was seen to be the consequence not of nature, but of the working³ of Christ. For when he had reached the very gates of death, as his father shewed by saying, *Come down ere my child die*; he was all at once freed from the disease. A fact which roused the servants also, for they perhaps came to meet their master, not only to bring him the good news, but also deeming that the coming of Jesus was now superfluous, (for they knew that their master was gone there,) and so they met him even in the way. The man released from his fear, thenceforth escaped⁴.

^c Ms. in Bodl. reads, 'He said this as (He said) to the disciples, *Believe* &c.'

^d ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοί. G. T. and Ben.

into faith, being desirous to shew that what had been JOHN done was the result of his journey, and thenceforth he is IV. 49. ambitious of appearing not to have exerted himself¹ to no¹ lit. purpose; so he ascertained all things exactly, and *himself*^{‘ been aroused’} believed and his whole house. For the evidence was after this unquestionable. For they who had not been present nor had heard Christ speak nor known the time, when they had heard from their master that such and such was the time, had incontrovertible demonstration of His power. Wherefore they also believed.

What now are we taught by these things? Not to wait for miracles, nor to seek pledges of the Power of God. I see many persons even now become more pious², when during the³ εὐλα- sufferings of a child or the sickness of a wife they enjoy any βεστέ- comfort, yet they ought even if they obtain it not, to persist pous just the same in giving thanks, in glorifying God. Because it is the part of right-minded servants, and of those who feel such affection³ and love as they ought for their Master,³ al. ‘are not only when pardoned, but also when scourged, to run to staunch’ Him. For these also are effects of the tender care of God; *Whom the Lord loveth He chasteneth, and scourgeth*, It says, Heb. 12, every son whom He receiveth. When therefore a man serves⁶ Him only in the season of ease, he gives proofs of no great love, and loves not Christ purely. And why speak I of health, or abundant riches, or poverty, or disease? Shouldest thou hear of the fiery pit or of any other dreadful thing, not even so must thou cease from speaking good of thy Master, but suffer and do all things because of thy love for Him. For this is the part of right-minded servants and of an unswerving soul; and he who is disposed after this sort will easily endure the present, and obtain good⁴ things to come, and enjoy⁴ al. ‘all’ much confidence in the presence of⁵ God; which may it be⁵ al. ‘from’ that we all obtain through the grace and lovingkindness of our Lord Jesus Christ, to Whom with the Father and the Holy Ghost be glory, now and ever, and world without end. Amen.

HOMILY XXXVI.

JOHN iv. 54. v. 1.

This is again the second miracle that Jesus did, when He was come out of Judæa into Galilee. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

As in gold mines one skilful in what relates to them would not endure to overlook even the smallest vein as producing much wealth, so in the Holy Scriptures it is impossible without loss to pass by one jot or one tittle, we must search into all. For they all are uttered by the Holy Spirit, and nothing useless¹ is written in them.

¹ lit. 'dis-
tract-
ing'

Consider, for instance, what the Evangelist in this place saith, *This is again the second miracle that Jesus did, when He was come out of Judæa into Galilee.* Even the word "second" he has added not without cause, but to exalt yet more the praise² of the Samaritans, by shewing that even when a second miracle had been wrought, they who beheld it had not yet reached as high as those who had not seen one.

² lit.
'wonder'

After this there was a feast of the Jews. What feast? Methinks that of Pentecost. And Jesus went up to Jerusalem. Continually at the feasts He frequenteth the City, partly that He might appear to feast with them, partly that He might attract the multitude that was free from guile; for during these days³ especially, the more simply disposed ran together more than at other times.

³ al.
'feasts'

⁴ προβα-
τικῇ κο-
λυμβή-
θρα [ἐπὶ
τῇ π.
G. T.]

⁵ [ἀσθε-
νοῦντων]
G. T.
and Ben.

Ver. 2, 3. *Now there is at Jerusalem a sheep pool⁴, called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk⁵, of halt, blind, withered, waiting for the moving of the water.*

What manner of cure is this? What mystery doth it signify to us? For these things are not written carelessly, or without a purpose, but as by a figure and type they shew in outline¹ things to come, in order that what was exceedingly strange might not by coming unexpectedly harm among the many the power of faith^a. What then is it that they shew in outline? A Baptism was about to be given, possessing much power, and the greatest of gifts, a Baptism purging all sins, and making men alive instead of dead. These things then are foreshewn as in a picture by the pool, and by many other circumstances. And first is given a water which purges the stains of our bodies, and those defilements which are not, but seem to be, as those from touching the dead^b, those from leprosy, and other similar causes; under the old covenant one may see many things done by water on this account. However, let us now proceed to the matter in hand.

First then, as I before said, He causeth defilements of our bodies, and afterwards infirmities of different kinds, to be done away by water. Because God, desiring to bring us nearer to faith in^c Baptism, no longer healeth defilements only, but diseases also. For those figures which came nearer [in time] to the reality, both as regarded Baptism, and the Passion, and the rest, were plainer than the more ancient^d; and as the guards near the person of the prince are more splendid than those before², so was it with the types.² al. And an Angel came down and troubled the water, and³ afar⁴ endued it with a healing power, that the Jews might learn that much more could the Lord of Angels heal the diseases³ al. 'hindrances' of the soul. Yet as here it was not simply the nature of the water that healed, (for then this would have always taken place,) but water joined to the operation^a of the Angel; so in our case, it is not merely the water that worketh, but when it hath received the grace of the Spirit, then it putteth away⁴ all our sins. Around this pool lay a great multitude⁴ al. of impotent folk, of blind, halt, withered, waiting for the moving of the water; but then infirmity was a hindrance to

^a al. 'harm the faith of the hearers.'

^b ἀπὸ κηδέας, Numb. 5.

^c lit. 'faith of,' al. 'the gift of.'

^d Morel. and Ms. in Bodl. 'have

more power to lead by the hand than the archetypes.'

^e ἐπὶ τῇ ἐνεργείᾳ, al. 'at the coming

down.'

HOMIL. him who desired to be healed, now each hath power to
XXXVI. approach, for now it is not an Angel that troubleth, it is the Lord of Angels Who worketh all. The sick man cannot now say, *I have no man*; he cannot say, *While I am coming another steppeth down before me*; though the whole world should come, the grace is not spent, the power is not exhausted, but remaineth equally great as it was before. Just as the sun's beams give light every day, yet are not exhausted, nor is their light made less by giving so abundant a supply; so, and much more, the power of the Spirit is in no way lessened by the numbers of those who enjoy it. And this miracle was done in order that men, learning that it is possible by water to heal the diseases of the body, and being exercised in this for a long time, might more easily believe that it can also heal the diseases of the soul.

But why did Jesus, leaving the rest, come to one who was of thirty-eight years standing? And why did He ask him, *Wilt thou be made whole?* Not that He might learn, that was needless; but that He might shew¹ the man's perseverance, and that we might know that it was on this account that He left the others and came to him. What then saith he? "Yea Lord," he saith, but *I have no man when the water is troubled to put me into the pool, but while I am coming another steppeth down before me.*

It was that we might learn these circumstances that Jesus asked, *Wilt thou be made whole?* and said not, "Wilt thou that I heal thee?" (for as yet the man had formed no exalted notions concerning Him,) but *Wilt thou be made whole?* Astonishing was the perseverance of the paralytic, he was of thirty and eight years standing, and each year hoping to be freed from his disease, he continued in attendance², and withdrew not. Had he not been very persevering, would not the future³, if not the past, have been sufficient to lead him from the spot? Consider, I pray you, how watchful it was likely that the other sick men there would be since the time when the water was troubled was uncertain. The lame and halt indeed might observe it, but how did the blind see? Perhaps they learnt it from the clamour which arose.

¹ i. e. the manifest hopelessness of his being able to go down *first* into the pool.

² al. 'lay in wait'

¹ al.
'teach'

[2.] Let us be ashamed then, beloved, let us be ashamed, JOHN V. 3. and groan over our excessive sloth. *Thirty and eight years* had that man been waiting without obtaining what he desired, and withdrew not. And he had failed not through any carelessness of his own, but though being oppressed and suffering violence from others, and not even thus did he grow dull¹; while we if we have persisted for ten days to¹ ἐνδρακα pray for any thing and have not obtained it, are too slothful afterwards to employ the same zeal. And on men we wait for so long a time, warring and enduring hardships and performing servile ministrations, and often at last failing in our expectation, but on our² Master, from Whom we are sure to² al. 'the kind' obtain a recompense greater than our labours, (for, saith the Apostle, *Hope maketh not ashamed*,) on Him we endure not to Rom. 5, wait with becoming diligence. What chastisement doth this⁵ deserve! For even though we could receive nothing from Him, ought we not to deem the very conversing with Him continually the cause of³ ten thousand blessings? "But³ al. 'w orth' continual prayer is a laborious thing." And what that belongs to virtue is not laborious? "In truth," says some one, "this very point is full of great difficulty, that pleasure is annexed to vice, and labour to virtue." And many, I think, make this a question. What then can be the reason⁴? God gave us at the beginning a life free from care and exempt from labour. We used not the gift aright, but were perverted by doing nothing⁴, and were banished from Paradise. On⁴ ἀπρὸς which account He made our life for the future one of toil, assigning as it were His reasons for this to mankind, and saying, "I allowed you at the beginning to lead a life of enjoyment⁵, but ye were rendered worse by liberty, where-⁵ τρυφῆν fore I commanded that henceforth labour and sweat be laid upon you⁶." And when even this labour did not restrain us, He next gave us a law containing many commandments, imposing it on us like bits and curbs placed upon an unruly horse to restrain his prancings, just as horse breakers do. This is why life is laborious, because not to labour is wont to be our ruin. For our nature cannot bear to be doing

¹ Morel. and Ms. in Bodl. 'but hear also the explanation, for this we will now say for love of you. What then, &c.'

² Morel. and Ms. in Bodl. 'therefore I have done that which remained to do, I have encompassed (or clothed) you with labours and toils.'

Hcmil. nothing, but easily turns aside to wickedness. Let us suppose that the man who is temperate, and he who rightly performs the other virtues, has no need of labour, but that they do all things in their sleep, still how should we have employed our ease? Would it not have been for pride and boastfulness? "But wherefore," saith some one, "has great pleasure been attached to vice, great labour and toil to virtue?" Why, what thanks wouldest thou have had, and for what wouldest thou have received a reward, if the matter had not been one of difficulty? Even now I can shew you many who naturally hate intercourse with women, and avoid conversation with them as impure; shall we then call these chaste, shall we crown these, tell me, and proclaim them victors? By no means. Chastity is self-restraint, and the mastering pleasures which fight, just as in war the trophies are most honourable when the contest is violent, not when no one raises a hand against us. Many are by their very nature passionless; shall we call these good tempered? Not at all. And so the Lord

Mat. 19, after naming three manners of the eunuch state, leaveth two
12. of them uncrowned, and admitteth one into the kingdom of heaven. "But what need," saith one, "was there of wickedness?" I say this too. "What is it then which made wickedness to be?" What but our wilful negligence? "But," saith one, "there ought to be only good men." Well, what is proper to the good man? Is it to watch and be sober, or to sleep and snore? "And why," saith one, "seemed¹ it not good that a man should act rightly without labouring?" Thou speakest words which become the cattle or gluttons, who make their belly their god. For to prove that these are the words of folly, answer me this. Suppose there were a king and a general, and while the king was asleep or drunk, the general should endure hardship and erect a trophy, whose would you count the victory to be? who would enjoy the pleasure of what was done? Seest thou that the soul is more especially disposed towards those things for which she hath laboured? and therefore God hath joined labours to virtue, wishing to make us attached to her. For this cause we admire virtue, even although we act not rightly ourselves, while we condemn vice even though it be very pleasant. And if thou sayest, "Why do we not

¹ al.
 thought-
 est thou

admire those who are good by nature more than those who are so by choice?" We reply, Because it is just to prefer him that laboureth to him that laboureth not. For why is it that we labour? It is because thou didst not bear with moderation the not labouring. Nay more, if one enquire exactly, in other ways also sloth is wont to undo us, and to cause us much trouble. Let us, if you will, shut a man up, only feeding and pampering him, not allowing him to walk nor conducting him forth to work, but let him enjoy table and bed, and be in luxury continually; what could be more wretched than such a life? "But," saith one, "to work is one thing, to labour is another." Yea, but it was in man's power then¹ to work without labour. "And is this," saith he, "possible?" Yea, it is possible; God even desired it, but thou enduredst it not. Therefore He placed thee to work in the garden, marking out employment, but joining with it no labour. For had man laboured at the beginning, God would not afterwards have put labour by way of punishment. For it is possible to work and not to be wearied, as do the angels. To prove that they work, hear what David saith; *Ye that excel in strength, ye that do His word.* Want of strength causeth much labour now, but then it was not so. For *he that hath entered into His rest, hath ceased*, saith one, *from his works*, as God from His: not meaning here idleness, but the ceasing from labour. For God worketh even now, as Christ saith, *My Father worketh hitherto, and I work.* Wherefore exhort you that, laying aside all carelessness, you be zealous for virtue. For the pleasure of wickedness is short, but the pain lasting; of virtue, on the contrary, the joy grows not old, the labour is but for a season. Virtue even before the crowns are distributed animates² her workman, and feeds him with hopes; vice even before the time of vengeance punishes him who works for her, wringing and terrifying his conscience, and making it apt to imagine all (evils). Are not these things worse than any labours, than any toils? And if these things were not so, if there were pleasure, what could be more worthless than that pleasure? for as soon as it appears it flies away, withering and escaping before it has been grasped, whether you speak of the pleasure of beauty, or that of

JOHN
V. 4.¹ i. e.
during
the
abode in
Para-
disePs. 102,
20.
LXX.
Heb. 4,
10.² or 're-
leases'

¹ Some Mss. read, 'was it then meet to work without toil? yea &c.'

HOMIL. luxury, or that of wealth, for they cease not daily to decay.

XXXVI. But when there is besides (for this pleasure) punishment and vengeance, what can be more miserable than those who go after it? Knowing then this, let us endure all for virtue, so shall we enjoy true pleasure, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, now and ever, and world without end. Amen.

H O M I L Y XXXVII.

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JOHN v. 6, 7.

Jesus saith unto him, Wilt thou be made whole? The impotent man answered Him, Yea, Sir, but I have no man, when the water is troubled, to put me into the pool.

GREAT is the profit of the divine Scriptures, and all-sufficient is the aid which comes from them. And Paul declared this when he said, *Whatsoever things were written* Rom.15, 4. and 1 Cor. 10, 11. *aforetime, were written aforetime for our admonition upon whom the ends of the world are come, that we through patience and comfort of the Scriptures might have hope.* For the divine oracles are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread under foot the love of money, to despise pain, to inspire confidence, to gain patience, from them one may find abundant resource. For what man of those who struggle with long poverty or who are nailed to¹ a grievous disease, will not, when he reads the passage before us, receive much comfort? Since this man who had been paralytic for thirty and eight years, and who saw each year others delivered, and himself bound by his disease, not even so fell back and despaired, though in truth not merely despondency for the past, but also hopelessness², or for the future, was sufficient to overstrain³ him. Hear now what he says, and learn the greatness of his sufferings³. For when Christ had said, *Wilt thou be made whole?* “Yea,

¹ al. ‘held by’

² or ‘throw him down’

³ lit. ‘the tragedy’

HOMIL. Lord," he saith, "but *I have no man, when the water is*
 XXXVII. *troubled, to put me into the pool.*" What can be more
 pitiable than these words? What more sad than these
 circumstances? Seest thou a heart¹ crushed through long
 sickness? Seest thou all violence subdued? He uttered no
 blasphemous word, nor such as we hear the many use
 in reverses, he cursed not his day, he was not angry at the
 question, nor did he say, "Art Thou come to make a mock
 and a jest of us, that Thou askest whether I desire to be
 made whole?" but replied gently, and with great mild-
 ness, "Yea, Lord;" yet he knew not Who it was that
 asked him, nor that He would heal him, but still he mildly
 relates all the circumstances and asks nothing further, as
 though he were speaking to a physician, and desired merely
 to tell the story of his sufferings. Perhaps he hoped that
 Christ might be so far useful to him as to put him into the
 water, and desired to attract Him by these words. What
 then saith Jesus?

² al. 'and Ver. 8. *Rise, take up thy bed, and walk*².

Now some suppose that this is the man in Matthew
 who was *lying on a bed*; but it is not so, as is clear in
 many ways. First, from his wanting persons to stand for-
 ward for him. That man had many to care for and to
 carry him, this man not a single one; wherefore he said,
I have no man. Secondly, from the manner of answering;
 the other uttered no word, but this man relates his whole
 case. Thirdly, from the season and the time; this man was
 healed at a feast, and on the Sabbath, that other on a
 different day. The places too were different; one was
 cured in a house, the other by the pool. The manner also
 of the cure was altered; there Christ said, *Thy sins be*
³ *ἁφίη* *forgiven thee*, but here He braced³ the body first, and then
 cared for the soul. In that case there was remission of sins,
 (for He saith, *Thy sins be forgiven thee*,) but in this, warning
 and threats to strengthen the man for the future; *Sin no*
more, lest a worse thing come unto thee. The charges also
 of the Jews are different; here they object to Jesus His
 working on the Sabbath, there they charge Him with blas-
 phemy.

Consider now, I pray you, the exceeding wisdom of God.

He raised not up the man at once, but first maketh him familiar by questioning, making way for the coming faith; nor doth He only raise, but biddeth him *take up his bed*, so as to confirm the miracle that had been wrought, and that none might suppose what was done to be illusion or a piece of acting. For he would not, unless his limbs had been firmly and thoroughly compacted, have been able to carry his bed. And this Christ often doth, effectually silencing those who would fain be insolent. So in the case of the loaves, that no one might assert that the men had been merely^a satisfied, and that what was done was an illusion, He caused that there should be many relics of the loaves. So to the leper that was cleansed He said, *Go, shew thyself to the priest*; at once providing most certain proof of the cleansing, and stopping the shameless mouths of those who asserted that He was legislating in opposition to God. This also He did in like manner in the case of the wine; for He did not merely shew it to them, but also caused it to be borne to the governor of the feast, in order that one who knew nothing of what had been done, by his confession might bear to Him unsuspected testimony; wherefore the Evangelist saith, that the ruler of the feast *knew not whence it was*, thus shewing the impartiality of his testimony. And in another place, when He raised the dead, He said, "Give ye him to eat^b;" supplying this proof of a real resurrection, and by these means persuading even the foolish that He was no deceiver, no dealer in illusions^c, but that He had come for the salva-¹ φαν-
ταστικόν-
πος

[2.] But why did not Jesus require faith of this man, as He did in the case of others, saying, "Believest thou that I am able to do this?" It was because the man did not yet clearly know Who He was; and it is not before, but after the working of miracles that He is seen so doing. For persons who had beheld His power exerted on others would reasonably have this said to them, while of those who had not yet learned Who He was, but who were to know afterwards by means of signs, it is after the miracles that faith is required.

^a i. e. not by real eating, ἀπλῶς.

^b The reference seems to be to Luke 8, 55.

^c Morel. and Mss. read, 'as He did in the case of the blind men, (Matt. 9, 28.) saying, *Believe ye, &c.*'

HOMIL. And therefore Matthew doth not introduce Christ as having said this at the beginning of His miracles, but when He had healed many, to the two blind men only.

Observe however in this way the faith of the paralytic. When he had heard^d, *Take up thy bed, and walk*, he did not mock, nor say, "What can this mean? An Angel cometh down and troubleth the water, and healeth only one, and dost Thou, a man, by a bare command and word hope to be able to do greater things than Angels? This is mere vanity, boasting, mockery." But he neither said nor imagined any thing like this, but at once he heard and arose, and becoming whole, was not disobedient to Him that gave the command^e; for immediately he was made whole, and *took up his bed, and walked*. What followed was even far more admirable. That he believed at first, when no one troubled him, was not so marvellous, but that afterwards, when the Jews were full of madness and pressed upon him on all sides, accusing^f and besieging him and saying, *It is not lawful for thee to take up thy bed*, that then he gave no heed to^g their madness, but most boldly in the midst of the assembly¹ proclaimed his Benefactor and silenced their shameless tongue, this, I say, was an act of great courage. For when the Jews arose against him, and said in a reproachful and insolent manner to him,

Ver. 10. *It is the Sabbath-day, it is not lawful for thee to carry thy bed*; hear what he saith:

Ver. 11. *He that made me whole, the Same said unto me, Take up thy bed, and walk*.

All but saying, "Ye are silly and mad who bid me not to take Him for my Teacher Who has delivered me from a long and grievous malady, and not to obey whatever He may command." Had he chosen to act in an unfair manner, he might have spoken differently, as thus, "I do not this of my own will, but at the bidding of another; if this be a

^d Morel. and Ms. in Bodl. read, 'for having heard that with authority, and as one commanding, He said to him, *Arise, &c.*'

^e Morel. and Ms. 'who had commanded, *Arise, &c.*'

^f Morel. and Ms. 'accusing, as the

Evangelist shews by what follows, saying, *And on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath-day, it is not lawful, &c.*

^g al. 'not only disregarded.'

¹ lit.
'theatre'

see
p. 316.

matter of blame, blame him who gave the order, and I will set down the bed." And he might have concealed the cure, for he well knew that they were vexed not so much at the breaking of the sabbath, as at the curing of his infirmity. Yet he neither concealed this, nor said that, nor asked for pardon, but with loud voice confessed and proclaimed the benefit. Thus did the paralytic; but consider how unfairly they acted. For they said not, "Who is it that hath made thee whole?" on this point they were silent, but kept on bringing forward the seeming transgression.

Ver. 12, 13. *What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not Who it was: for Jesus had conveyed Himself away*¹, a ^{JOHN V. 12. 13.} <sup>ἐξέκλι-
νεν
ἐξέρευ-</sup> ^{σεν} ^{G. T. and Mor.} *multitude being in that place.*

And why did Jesus conceal Himself? First, that while He was absent, the testimony of the man might be unsuspected, for he who now felt himself whole was a credible witness of the benefit. And in the next place, that He might not cause the fury of the Jews to be yet more inflamed, for the very sight of one whom they envy is wont to kindle not a small spark in malicious persons. On this account He retired, and left the deed by itself to plead its cause among them, that He might not say any thing in person respecting Himself, but that they might do so who had been healed, and with them also the accusers. Even these last for a while testify to the miracle, for they said not, "Wherefore hast thou commanded these things to be done on the sabbath day?" but, "Wherefore doest thou these things on the sabbath day?" not being displeased at the transgression, but envious at the restoration of the paralytic. Yet in respect of human labour, what the paralytic did was rather a work, for the other² was a saying and a word. Here² i. e. then He commandeth another to break the sabbath, but ^{that} ^{which} elsewhere³ He doth the same Himself, mixing clay and ^{Jesus} ^{did} anointing a man's eyes; yet He doth these things not³ c. 9. transgressing, but going beyond the Law. And on this we shall hereafter speak. For He doth not, when accused by the Jews respecting the sabbath, always defend Himself in the same terms, and this we must carefully observe.

[3.] But let us consider awhile how great an evil is envy,

HOMIL. how it disables the eyes of the soul to the endangering his
XXXVII. salvation who is possessed by it. For as madmen often thrust their swords against their own bodies, so also malicious persons looking only to one thing, the injury¹ of him they envy, care not for their own salvation. Men like these are worse than wild beasts; they when wanting food, or having first been provoked by us, arm themselves against us; but these men when they have received kindness, have often repaid their benefactors as though they had wronged them. Worse than wild beasts are they, like the devils, or perhaps worse than even those; for they against us indeed have unceasing hostility, but do not plot against those of their own nature, (and so by this Jesus silenced the Jews when they said that He cast out devils by Beelzebub,) but these men neither respect their common nature, nor spare their own selves. For before they vex those whom they envy they vex their own souls, filling them with all manner of trouble and despondency, fruitlessly and in vain. For wherefore grievest thou, O man, at the prosperity of thy neighbour? We ought to grieve at the ills we suffer, not because we see others in good repute. Wherefore this sin is stripped of all excuse. The fornicator may allege his lust, the thief his poverty, the man-slayer his passion, frigid excuses and unreasonable, still they have these to allege. But what reason, tell me, wilt thou name? None other at all, but that of intense wickedness. If we are commanded to love our enemies, what punishment shall we suffer if we hate our very friends? And if he who loveth those that love him will be in no better a state than the heathen, what excuse, what palliation shall he have who injures those that have done him no wrong? Hear Paul what he saith, *Though I give my body to be burned, and have not charity, it profiteth me nothing*; now it is clear to every one that where envy and malice are, there charity is not. This feeling is worse than fornication and adultery, for these go no farther than him who doeth them, but the tyranny of envy hath overturned entire Churches, and hath destroyed the whole world. Envy is the mother of murder. Through this Cain slew Abel his brother; through this Esau (would have slain) Jacob, and his brethren Joseph, through this the devil all mankind. Thou indeed now killest not,

¹ al.
 'pain'

¹ Cor.
 13, 3.

but thou dost many things worse than murder, desiring that thy brother may act unseemly, laying snares for him on all sides, paralysing his labours on the side of virtue, grieving that he pleaseth the Master of the world. Yet thou warrest not with thy brother, but with Him whom he serves, Him thou insultest when thou preferrest thy glory to His. And what is in truth worst of all, is that this sin seems to be an unimportant one, while in fact it is more grievous than any other; for though thou shewest mercy and watchest and fastest, thou art more accursed than any if thou enviest thy brother. As is clear from this circumstance also. A man of the Corinthians was once guilty of adultery, yet he was charged with his sin and soon restored to righteousness; Cain envied Abel; but he was not healed, and although God Himself continually charmed¹ the wound, he became more pained and wave-tossed, and was hurried on to murder. Thus this passion is worse than that other, and doth not easily permit itself to be cured except we give heed. Let us then by all means tear it up by the roots, considering this, that as we offend God when we waste with envy at other men's blessings, so when we rejoice with them we are well pleasing to Him, and render ourselves partakers of the good things laid up for the righteous. Therefore Paul exhorteth us to *Rejoice with them that do rejoice, and weep with them that weep*, that on either hand we may reap great profit.

JOHN
V.
12. 13.

¹ ἐπαίδον-
τος

Rom. 12,
15.

Considering then that even when we labour not, by rejoicing with him that laboureth, we become sharers of his crown, let us cast aside all envy, and implant charity in our souls, that by applauding those of our brethren who are well pleasing unto God, we may obtain both present and future good things, through the grace and lovingkindness of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory, now and ever, and world without end. Amen.

HOMILY XXXVIII.

JOHN v. 14.

Afterward Jesus findeth him in the Temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee.

A FEARFUL thing is sin, fearful, and the ruin of the soul, and the mischief oftentimes through its excess has overflowed and attacked men's bodies also. For since for the most part when the soul is diseased we feel no pain, but if the body receive though but a little hurt, we use every exertion to free it from its infirmity^a, therefore God oftentimes punisheth the body for the transgressions of the soul, so that by means of the scourging of the inferior part, the better part also may receive some healing. Thus too among the Corinthians Paul restored the adulterer, checking the disease of the soul by the destruction of the flesh, and having applied the knife to the body, so repressed the evil; like some excellent physician employing external cautery for dropsy or spleen, when they refuse to yield to internal remedies. This also Christ did in the case of the paralytic; as He shewed when He said, *Behold, thou art made whole; sin no more, lest a worse thing come unto thee.*

^{1 Cor. 5, 5.}

Now what do we learn from this? First, that his disease had been produced by his sins; secondly, that the accounts of hell fire are to be believed; thirdly, that the punishment is long, nay endless. Where now are those who say, "I murdered in an hour, I committed adultery in a little moment of

^a Sav. omits 'because we are sensible of the infirmity.'

time, and am I eternally punished?" For behold this man JOHN V. 14. had not sinned for so many years as he suffered, for he had spent a whole lifetime in the length of his punishment; and sins are not judged by time, but by the nature of the transgressions. Besides this, we may see¹ another thing, that though 1 al. we have suffered severely for former sins, if we afterwards 'learn' fall into the same, we shall suffer much more severely. And with good reason; for he who is not made better even by punishment, is afterwards led as insensible and a despiser to still heavier chastisement. The fault should of itself be sufficient to check and to render more sober the man who once has slipped, but when not even the addition of punishment effects this, he naturally requires more bitter torments^b. Now if even in this world when after punishment² we fall 2 al. into the same sins, we are chastised yet more severely than 'have been pu- before, ought we not when after sinning we have not been nished here' punished at all, to be then³ very exceedingly afraid and to 3 al. 'at tremble, as being about to endure something irreparable? this' "And wherefore," saith some one, "are not all thus punished? for we see many bad men well in body, vigorous, and enjoying great prosperity." But let us not be confident, let us mourn for them in this case most of all, since their having suffered nothing here, helps them on^c to a severer vengeance hereafter^d. As Paul declares when he saith, *But now that* lit. 'there' *we are judged, we are chastened of the Lord, that we should* 1 Cor. 11, 32. *not be condemned with the world;* for the punishments here 11, 32. are for warning, there for vengeance.

"What then," saith one, "do all diseases proceed from sin?" Not all, but most of them; and some proceed from different kinds of loose living^e, since gluttony, intemperance, 5 al. from loose living, and sloth, produce such like sufferings. But the one rule from loose living, we have to observe, is to bear every stroke thankfully; for they παθούσας 1 Kings 15, 23. are sent because of our sins, as in the Kings we see one attacked 1 Kings 15, 23. by gout; they are sent also to make us approved, as the Lord saith to Job, *Thinkest thou that I have spoken to thee,* Job 40, 8. *save that thou mightest appear righteous?* LXX.

^b Ben. and Ms. in Bodl. read the passage thus: For the chastisement was of itself sufficient . . . but when not being sobered by the application of punishment, he again dares the same

things, such an one will reasonably suffer some penalty, calling this as he does upon his own self.

^c ἐφ' ὅσον γίγνεται. so Euseb. H. E. viii. 10. ἐφ. τῆς εἰς τὴν ζωὴν εἰσόδου.

HOMIL. But why is it that in the case of these paralytics Christ ^{xxxviii}bringeth forward their sins? For He saith also to him in **Matt. 9.** Matthew who lay on a bed, *Son, be of good cheer, thy sins are forgiven thee*: and to this man, *Behold, thou art made whole; sin no more*. I know that some slander this paralytic, asserting that he was an accuser of Christ, and that therefore this speech was addressed to him; what then shall we say of the other in Matthew, who heard nearly the same words? for Christ saith to him also, *Thy sins be forgiven thee*. Whence it is clear, that neither was this man thus addressed on the account which they allege.

¹al. 'from another reason' And this we may see more clearly from what follows¹; for, saith the Evangelist, *Afterwards Jesus findeth him in the Temple*, which is an indication of his great piety; for he departed not into the market places and walks, nor gave himself up to luxury and ease, but remained in the Temple, although about to sustain so violent an attack and to be harassed by all there². Yet none of these things persuaded him to depart from the Temple. Moreover Christ having found him, even after he had conversed with the Jews, implied nothing of the kind. For had He desired to charge him with this, He would have said to him, "Art thou again attempting the same sins as before, art thou not made better by thy cure?" Yet He said nothing of the kind, but merely secureth him for the future.

² al. 'chased thence by all.'

[2.] Why then, when He had cured the halt and maimed, did He not in any instance make mention of the like? Methinks that the diseases of these (the paralytic) arose from acts of sin, those of the others from natural infirmity. Or if this be not so, then by means of these men, and by the words spoken to them, He hath spoken to the rest also. For since this disease is more grievous than any other, by the greater He correcteth also the less. And as when He had healed a certain other He charged him to give glory to God, addressing this exhortation not to him only but through him to all, so He addresseth to these, and by these to all the rest of mankind, that exhortation and advice which was given to them by word of mouth. Besides this we may also say, that Jesus perceived great endurance in his soul, and addressed the exhortation to him as to one who was able to

receive His command, keeping him to health both by the benefit, and by the fear of future ills. JOHN
V. 15.

And observe the absence of boasting. He said not, "Behold, I have made thee whole," but, *Thou art made whole; sin no more.* And again, not, "lest I punish thee," but, *lest a worse thing come unto thee*; putting both expressions not personally^d, and shewing that the cure was rather of grace than of merit. For He declared not to him that he was delivered after suffering the deserved amount of punishment, but that through lovingkindness he was made whole. Had this not been the case, He would have said, "Behold, thou hast suffered a sufficient punishment for thy sins, be thou stedfast for the future." But now He spake not so, but how? *Behold, thou art made whole; sin no more.* Let us continually repeat these words to ourselves, and if after having been chastised we have been delivered, let each say to himself, *Behold, thou art made whole; sin no more.* But if we suffer not punishment though continuing in the same courses, let us use for our charm that word of the Apostle, *The goodness of God leadeth us to repentance, but* Rom. 2, *after our hardness and impenitent heart, we treasure up unto* 4. 5. *ourselves wrath.*

And not only by strengthening¹ the sick man's body, but ¹σφιγξαι also in another way, did He afford him a strong proof of His Divinity; for by saying, *Sin no more*, He shewed that He knew all the transgressions that had formerly been committed by him; and by this He would gain his belief as to the future.

Ver. 15. *The man departed, and told the Jews that it was Jesus that had made him whole.*

Again observe him continuing in the same right feeling. He saith not, "This is he who said, Take up thy bed," but when they continually advanced this seeming charge, he continually puts forward the defence, again declaring his Healer, and seeking to attract and attach others to Him. For he was not so unfeeling as after such a benefit and charge to betray his Benefactor, and to speak as he did with an evil intention. Had he been a wild beast, had he been something unlike a man and of stone, the benefit and

^d ἀποσώσας, i. e. not referring to Himself.

HOMIL. the fear would have been enough to restrain him, since, ^{XXXVIII.} having the threat lodged within, he would have dreaded lest he should suffer *a worse thing*, having already received the greatest pledges¹ of the power of his Physician. Besides, ^{1 al.} ^{'proofs'} had he wished to slander Him, he would have said nothing about his own cure, but would have mentioned and urged against Him the breach of the Sabbath. But this is not the case, surely it is not; the words are words of great boldness and candour; he proclaims his Benefactor no less than the blind man did. For what said he? *He made clay, and anointed mine eyes*; and so this man of whom we now speak, "It is Jesus Who made me whole."

c. 9, 6. Ver. 16. *Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath-day.* What then saith Christ?

Ver. 17. *My Father worketh hitherto, and I work.*

When there was need to make excuse for the Disciples, He brought forward David their fellow servant, saying, ^{Mat. 12,} ^{2.} *Have ye not read what David did when he was an hungered?* But when excuse was to be made for Himself, He betook Himself to the Father, shewing in two ways His Equality, by calling God His Father peculiarly², and by doing the same things which He did. ^{2 διαόου-} ^{τως} "And wherefore did He not mention what took place at Jericho*?" Because He wished to raise them up from earth that they might no longer attend to Him as to a man, but as to God, and as to one Who ought to legislate: since had He not been The Very Son and of the same Essence, the defence would have been worse than the charge. For if a viceroy who had altered a royal law should, when charged with so doing, excuse himself in this manner, and say, "Yea, for the king also has annulled laws," he would not be able to escape, but would thus increase the weight of the charge. But in this instance, since the dignity is equal, the defence is made perfect on most secure grounds. "From the charges," saith He, "from which ye absolve God, absolve Me also." And therefore He said first, *My Father*, that He might persuade them even against their will to allow to Him the same, through reverence of His clearly asserted Sonship.

* Jericho was taken on the seventh day by command of God. Josh. 6, 4, 15.

If any one say, "And how doth the Father *work*, Who ceased on the seventh day from all His works?" let him learn the manner in which He *worketh*. What then is the manner of His working? He careth for, He holdeth^f together all that hath been made. Therefore when thou beholdest the sun rising and the moon running in her path, the lakes, and fountains, and rivers, and rains, the course of nature in the seeds and in our own bodies and those of irrational beings, and all the rest by means of which this universe is made up, then learn the ceaseless working of the Father. For He maketh His sun to rise upon the evil and the good, and sendeth rain on the just and on the unjust.

JOHN
V. 17.

And again; If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the fire¹; and speaking of the birds He said, Your Heavenly Father feedeth them.

Matt. 5,
46.

Matt. 6,
30.

κλίσσον-
των G. T.

1 εἰς
2 Matt.

[3.] In that place² then He did all on the Sabbath day² by words only, and added nothing more, but refuted their charges by what was done in the temple and from their own practice. But here where He commanded a work to be done, the taking up a bed, (a thing of no great importance as regarded the miracle³, though by it He shewed one point, a manifest violation of the Sabbath,) He leads up His discourse to something greater, desiring the more to awe them by reference to the dignity of the Father, and to lead them up to higher thought. Therefore when His discourse is concerning the Sabbath, He maketh not His defence as man only, or as God only, but sometimes in one way, sometimes in the other; because He desired to persuade them both of the condescension of the Dispensation, and the Dignity of His Godhead. Therefore He now defendeth Himself as God, since had He always conversed with them merely as a man, they would have continued in the same low condition. Wherefore that this may not be, He bringeth forward the Father. Yet the creation itself *worketh* on the Sabbath, (for the sun runneth, rivers flow, fountains bubble, women bear,) but that thou mayest learn that He is not of creation, He said not, "Yea, I work, for creation worketh," but, "Yea, I work, for My Father worketh."

^f Lit. 'weldeth.' συγκροτεῖ. Sav. not uncommon for holding together a conjectures συγκροτεῖ, but the word is system.

HOMIL. Ver. 18. *Therefore the Jews sought the more to kill Him,*
XXXVIII. *because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.*

And this He asserted not by words merely, but by deeds, for not in speech alone, but also yet oftener by actions He declared it. Why so? Because they might object to His words and charge Him with arrogance, but when they saw the truth of His actions proved by results, and His power proclaimed by works, after that they could say nothing against Him.

But they who will not receive these words in a right mind assert, that "Christ made not Himself equal to God, but that the Jews suspected this." Come then let us go over what has been said from the beginning. Tell me, did the Jews persecute Him, or did they not? It is clear to every one that they did. Did they persecute Him for this or for something else? It is again allowed that it was for this. Did He then break the Sabbath, or did He not? Against the fact that He did, no one can have any thing to say. Did He call God His Father, or did He not call Him so? This too is true. Then the rest also follows by the same consequence; for as to call God His Father, to break the Sabbath, and to be persecuted by the Jews for the former and more especially for the latter reason, belonged not to a false imagination, but to actual fact, so to make Himself equal to God was a declaration of the same meaning^ε.

And this one may see more clearly from what He had before said, for *My Father worketh, and I work*, is the expression of One declaring Himself equal to God. For in these words He has marked¹ no difference. He said not, "He worketh, and I minister," but, "As He worketh, so work I;" and hath declared absolute Equality. But if He had not wished to establish this, and the Jews had supposed so without reason, He would not have allowed their minds to be deceived, but would have corrected this. Besides, the Evangelist would not have been silent on the subject, but would have plainly said that the Jews supposed so, but

^ε τῆς αὐτῆς γνώμης ἀπόφασις, i. e. asserts a truth which had before been in saying that He was making Himself signified by His breaking the Sabbath, equal to the Father, the Evangelist and saying that God was His Father.

that Jesus did not make Himself equal to God. As in JOHN V. 19. another place he doth this very thing, when he perceiveth that something was said in one way, and understood in another; as, *Destroy this Temple*, said Christ, *and in three days I will raise It up*; speaking of His Flesh. But the Jews, not understanding this, and supposing that the words were spoken of the Jewish temple, said, *Forty and six years was this temple in building, and wilt Thou rear it up in three days?* Since then He said one thing, and they imagined another, (for He spake of His Flesh, and they thought that the words were spoken of their temple,) the Evangelist remarking on this, or rather correcting their imagination, goes on to say, *But He spake of the Temple of His Body*. So that here also, if Christ had not made Himself equal with God, had not wished to establish this, and yet the Jews had imagined that He did, the writer would here also have corrected their supposition, and would have said, "The Jews thought that He made Himself equal to God, but indeed He spake not of equality." And this is done not in this place only, nor by this Evangelist only, but again elsewhere another Evangelist is seen to do the same. For when Christ warned His disciples, saying, *Beware of the leaven of the Pharisees and Sadducees*, and they reasoned among themselves, saying, *It is because we have taken no bread*, and He spake of one thing, calling their doctrine *leaven*, but the disciples imagined another, supposing that the words were said of bread; it is not now the Evangelist who setteth them right, but Christ Himself, speaking thus, *How is it that ye do not understand, that I spake not to you concerning bread?* But here there is nothing of the kind.

"But," saith some one, "to remove this very thought Christ has added,"

Ver. 19. *The Son can do nothing of Himself*.

Man! He doth the contrary, He saith this not to take away, but to confirm¹, His Equality. But attend carefully, ^{lit. 'to clenched'} for this is no common question. The expression of *Himself* is found in many places of Scripture, with reference both to Christ and to the Holy Ghost, and we must learn the force of the expression, that we may not fall into the greatest errors; for if one take it separately by

HOMIL. itself in the way in which it is obvious to take it, consider
XXXVIII. how great an absurdity will follow. He said not that He could do some things of Himself and that others He could not, but universally,

[4.] *The Son can do nothing of Himself.*

I ask then my opponent, "Can the Son do nothing of Himself, tell me?" If he reply, "that He can do nothing," we will say, that He hath done of Himself the very greatest
Phil. 2, of all goods. As Paul cries aloud, saying, *Who being in*
6. 7. *the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant.* And again, Christ Himself in
c. 10, 18. another place saith, *I have power to lay down My life, and I have power to take it again: and, No man taketh it from Me, but I lay it down of Myself.* Seest thou that He hath power over life and death, and that He wrought of Himself so mighty a Dispensation? And why speak I concerning Christ, when even we, than whom nothing can be meaner, do many things of ourselves? Of ourselves we choose vice, of ourselves we go after virtue, and if we do it not of ourselves, and not having power, we shall neither suffer hell if we do wrong, nor enjoy the Kingdom if we do right.

What then meaneth, *Can do nothing of Himself?* That He can do nothing in opposition to the Father, nothing alien from, nothing strange to Him¹, which is especially the assertion of One declaring an Equality and entire agreement.

But wherefore said He not, that "He doeth nothing contrary," instead of, *He cannot do?* It was that from this again He might shew the invariableness and exactness of the Equality, for the expression imputes not weakness to Him, but even shews² His great power; since in another place Paul saith of the Father, *That by two immutable things in which it was impossible for God to lie:* and again,
¹ i. e. nothing by Himself.
² al. 'testifies.'
Heb. 6, *If we deny Him—He abideth faithful, for He cannot deny*
18. *Himself.* And in truth this expression, "impossible," is not declaratory of weakness, but power, power unspeakable. For what He saith is of this kind, that "that Essence admitteth not such things as these." For just as when

we also say, "it is impossible for God to do wrong," we do not impute to Him any weakness, but confess in Him an unutterable power; so when He also saith, *I can of Mine own Self do nothing*, His meaning is, that "it is impossible, nature admits not¹, that I should do any thing contrary to the Father." And that you may learn that this is really what is said, let us, going over what follows, see whether Christ agreeth with what is said by us, or among you. Thou sayest, that the expression does away with His Power and His proper Authority, and shews His might to be but weak; but I say, that this proves His Equality, His unvarying Likeness², (to the Father,) and the fact that all is done as it were by one Will³ and Power and Might. Let us then enquire of Christ Himself, and see by what He next saith whether He interpreteth these words according to thy supposition or according to ours. What then saith He?

For what things soever the Father⁴ doeth, these also doeth the Son likewise.

Seest thou how He hath taken away your assertion by the root, and confirmed what is said by us? since, if Christ doeth nothing of Himself, neither will the Father do any thing of Himself, if so be that Christ doeth all things in like manner to Him⁵. If this be not the case, another strange conclusion will follow. For He said not, that "whatsoever things He saw the Father do, He did," but, "except He see the Father doing any thing, He doeth it not;" extending His words to all time; now He will, according to you, be continually learning the same things. Seest thou how exalted is the idea, and that the very humility of the expression compelleth even the most shameless and unwilling to avoid grovelling thoughts, and such as are unsuited to His dignity? For who so wretched and miserable as to assert, that the Son learneth day by day what He must do? and how can that be true, *Thou art the same, and Thy years shall not fail?* or that other, *All things were made by Him, and without Him was not any thing made*; if the Father doeth certain things, and the Son seeth and imitateth Him? Seest thou that from

¹ Morel, and Ms. in Bodl. 'that the likewise (τὸ ὁμοίως) may remain.'

HOMIL. what was asserted above, and from what was said afterwards,
XXXVIII.

¹ καθυ-
φεις

² ἀγνώ-
μοσι

proof is given of His independent Power? and if He bringeth forward some expressions in lowly manner, marvel not, for since they persecuted Him when they had heard His exalted sayings, and deemed Him to be an enemy of God, sinking¹ a little in expression alone, He again leadeth His discourse up to the sublimer doctrines, then in turn to the lower, varying His teaching that it might be easy of acceptance even to the indisposed². Observe, after saying, *My Father worketh, and I work*; and after declaring Himself equal with God, He addeth, *The Son can do nothing of Himself, but what He seeth the Father do*. Then again in a higher strain, *What things soever the Father doeth, these also doeth the Son likewise*. Then in a lower,

Ver. 20. *The Father loveth the Son, and sheweth Him all things that Himself doeth; and He will shew Him greater works than these*.

Seest thou how great is the humility of this? And with reason; for what I said before, what I shall not cease to say, I will now repeat, that when He uttereth any thing low or humble, He putteth it in excess, that the very poverty of the expression may persuade even the indisposed to receive the notions with pious understanding. Since, if it be not so, see how absurd a thing is asserted, making the trial from the words themselves. For when He saith, *And shall shew Him greater works than these*, He will be found not to have yet learned many things, which cannot be said even of the Apostles; for they when they had once received the grace of the Spirit, in a moment both knew and were able to do all things which it was needful that they should know and have power to do, while Christ will be found to have not yet learned many things which He needed to know. And what can be more absurd than this?

What then is His meaning? It was because He had strengthened the paralytic, and was about to raise the dead, that He thus spake, all but saying, "Wonder ye that I have strengthened the paralysed? Ye shall see greater things than these." But He spake not thus, but proceeded somehow in a humbler strain, in order that He might

soothe¹ their madness. And that thou mayest learn that *shall shew* is not used absolutely, listen again to what JOHN V. 21. 'al. 'heal' followeth.

Ver. 21. *For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will.*

Yet *can do nothing of Himself* is opposed to *whom He will*: since if He quickeneth *whom He will*, He can do something *of Himself*, (for to *will* implies power,) but if He *can do nothing of Himself*, then He cannot quicken *whom He will*. For the expression, *as the Father raiseth up*, sheweth unvarying resemblance in Power, and *whom He will*, Equality of Authority. Seest thou therefore that *cannot do any thing of Himself* is the expression of One not taking away His (own) authority, but declaring the unvarying resemblance of His Power and Will (to those of the Father)? In this sense also understand the words, *shall shew to Him*; for in another place He saith, *I will raise him up at the c. 6, 40. last Day*. And again, to shew that He doth it not by receiving an inward power² from above, He saith, *I am the² ἐνερ- Resurrection and the Life*. Then that thou mayest not γελαν c. 11, 25. assert that He raiseth what dead He will and quickeneth them, but that He doth not other things in such manner, He anticipateth and preventeth every objection of the kind by saying, *What things soever He doeth, these also doeth the Son likewise*, thus declaring that He doeth all things which the Father doeth, and as the Father doeth them; whether thou speakest of the raising of the dead, or the fashioning³ διπλα- σις of bodies, or the remission of sins, or any other matter whatever, He worketh in like manner to Him who begat Him.

[5.] But men careless of their salvation give heed to none of these things; so great an evil is it to be in love with precedence. This has been the mother of heresies, this has confirmed the impiety of the heathen⁴. For God desired⁴ lit. 'Greeks' that His invisible things should be understood by the creation of this world, but they having left these and Rom. 1, 20. refused to come by this mode of teaching, cut out for themselves another way, and so were cast out from the true⁵. τῆς οὐσης sub. δδοῦ And the Jews believed not because they received honour

HOMIL. from one another, and sought not the honour which is from
XXXVIII. God. But let us, beloved, avoid this disease exceedingly
c. 5, 44. and with all earnestness; for though we have ten thousand
 good qualities, this plague of vain glory is sufficient to bring
 them all to nought. If therefore we desire praise, let us
 seek the praise which is from God, for the praise of men
 of what kind soever it be, as soon as it has appeared has
 perished, or if it perish not, brings to us no profit, and often
 proceeds from a corrupt judgment. And what is there to
 be admired in the honour which is from men? which young
 danciers enjoy, and abandoned women, and covetous and
 rapacious men? But he who is approved of God, is approved
 not with these, but with those holy men the Prophets and
 Apostles, who have shewn forth an angelic life. If we
 feel any desire to lead multitudes about with us or be looked
 at by them, let us consider the matter apart by itself, and we
 shall find that it is utterly worthless. In fine, if thou art fond
 of crowds, draw to thyself the host of angels, and become
 terrible to the devils, then shalt thou care nothing for mortal
 things, but shalt tread all that is splendid underfoot as mire
 and clay; and shalt clearly see that nothing so fits a soul
 for shame as the passion for glory; for it cannot, it cannot
 be, that the man who desires this should live the crucified
 life, as on the other hand it is not possible that the man who
 hath trodden this underfoot should not tread down most
 other passions; for he who masters this will get the better
 of envy and covetousness, and all the grievous maladies.
 "And how," saith some one, "shall we get the better of it?"
 If we look to the other glory which is from heaven, and from
 which this kind strives to cast us out. For that heavenly glory
 both makes us honoured here, and passes with us into the
 life which is to come, and delivers us from all fleshly slavery
 which we now most miserably serve, giving up ourselves
 entirely to earth and the things of earth. For if you go into
 the forum, if you enter into a house, into the streets, into the
 soldiers' quarters, into inns, taverns, ships, islands, palaces,
 courts of justice, council chambers, you shall every where
 find anxiety for things present and belonging to this life,
 and each man labouring for these things, whether gone or
 coming, travelling or staying at home, voyaging, tilling

lands, in the fields, in the cities, in a word, all. What hope then of salvation have we, when inhabiting God's earth we care not for the things of God, when bidden to be aliens from earthly things we are aliens from heaven and citizens of earth? What can be worse than this insensibility, when hearing each day of the Judgment and of the Kingdom, we imitate the men in the days of Noah, and those of Sodom, waiting to learn all by actual experience? Yet for this purpose were all those things written, that if any one believe not that which is to come, he may, from what has already been, get certain proof of what shall be. Considering therefore these things, both the past and the future, let us at least take breath a little from this hard slavery, and make some account of our souls also¹, that we may obtain both present and future blessings; through the grace and lovingkindness of our Lord Jesus Christ, to Whom, with the Father and the Holy Ghost, be glory, now and ever, and world without end. Amen.

¹ i. e. as well as of earthly things.

H O M I L Y XXXIX.

JOHN v. 23, 24.

For My Father judgeth no man, but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father.

BELOVED, we need great diligence in all things, for we shall render account of and undergo a strict enquiry both of words and works. Our interests stop not with what now is, but a certain other condition of life shall receive us after this, and we shall be brought before a fearful tribunal. *For we must appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Let us ever bear in mind this tribunal, that we may thus be enabled at all times to continue in virtue; for as he who has cast out from his soul that day, rushes like a horse that has burst his bridle to precipices, (for *his ways are always defiled*¹, and then assigning the reason the Psalmist hath added, *He putteth Thy judgments far away out of his sight*;) so he that always retains this fear will walk soberly. *Remember*, saith one, *thy last things, and thou shalt never do amiss.* For He who now hath remitted our sins, will then sit in judgment; He who hath died for our sake will then appear again to judge all mankind². *Unto them that look for Him*, saith the Apostle, *shall He appear the second time without sin unto salvation.* Wherefore in this place also He saith, *My Father judgeth*

² Cor. 5.
10.

Ps. 10,
5.

¹ βεβη-
λοῦνται

Eccles.
7, 40.

² τὴν
φύσιν
ἁπασαν.
Heb. 9,
28.

no man, but hath committed all judgment unto the Son; JOHN V. 23, 24.
that all men should honour the Son, even as they honour the Father.

“Shall we then,” saith some one, “also call Him Father?” Away with the thought. He useth the word *Son* that we may honour Him still remaining a Son, as we honour the Father; but he who calleth Him “Father” doth not honour the Son as the Father, but has confounded the whole. Moreover as men are not so much brought to by being benefitted as by being punished, on this account He hath spoken thus terribly^a, that even fear may draw them to honour Him. And when He saith *all*, His meaning is this, that He hath power to punish and to honour, and doeth either as He will^b. The expression *hath given*, is used that thou mayest not suppose Him not to have been Begotten, and so think that there are two Fathers. For all that the Father is, this the Son is also^c, Begotten, and remaining a Son. And that thou mayest learn that *hath given* is the same as “hath begotten,” hear this very thing declared by another place. *As, saith Christ, the Father hath life in Himself, so hath He given to the Son to have life in Himself.* v. 26. “What then? Did He first beget and then give Him life? For he who giveth, giveth to some thing which is. Was He then begotten without life?” Not even the devils could imagine this, for it is very foolish as well as impious. As then “hath given life” is “hath begotten Him Who is Life,” so, “hath given judgment” is “hath begotten Him Who shall be Judge.”

That thou mayest not when thou hearest that He hath the Father for His cause imagine any difference¹ of essence or¹ inferiority of honour, He cometh to judge thee, by this proving His Equality². For He who hath authority to² al. punish and to honour whom He will, hath the same Power^{high Birth.} with the Father. Since, if this be not the case, if having been begotten He afterwards received the honour, how came it that He was afterwards [thus] honoured, by what mode

^a al. ‘since men being benefitted are not so sensible of it, He saith *hath given all judgment* to Him, in order that,’ &c.

^b al. to punish and honour all whomsoever He will.’

^c al. ‘all things which belong to the Father, belong also to the Son.’

HOMIL. of advancement reached He so far as to receive and be
XXXIX. appointed to this dignity? Are ye not ashamed thus im-
¹ ἀκρηδ- pudently to apply to that Pure¹ Nature which admitteth of
τφ no addition these carnal and mean imaginations?

“Why then,” saith some one, “doth Christ so speak?”
That His words may be readily received, and to clear the
way for sublime sayings; therefore He mixeth these with
those, and those with these. And observe how (He doth it);
ch. 5, 17. for it is good to see this from the beginning. He said, *My*
&c. *Father worketh, and I work*: declaring by this their Equality
and Equal honour. But they *sought to kill Him*. What
doth He then? He lowereth His form of speech indeed,
but putteth the same meaning when He saith, *The Son can*
do nothing of Himself. Then again He raiseth His discourse
to high matters, saying, *What things soever the Father doeth,*
these also doeth the Son likewise. Then He returneth to
what is lower, *For the Father loveth the Son, and sheweth*
Him all things that Himself doeth; and He will shew Him
greater things than these. Then He riseth higher, *For as*
the Father raiseth up the dead and quickeneth them, even so
the Son quickeneth whom He will. After this again He
joineth the high and the low together, *For neither doth the*
Father judge any one, but hath given all judgment to the
Son; then riseth again, *That all men should honour the Son,*
even as they honour the Father. Seest thou how He varieth
the discourse, weaving it both of high and low words and
expressions, in order that it might be acceptable to the men
of that time, and that those who should come after might
receive no injury, gaining from the higher part a right
opinion of the rest? For if this be not the case, if these
sayings were not uttered through condescension, wherefore
were the high expressions added? Because one who is
entitled to utter great words concerning himself, hath,
when he saith any thing mean and low, this reasonable
excuse, that he doth it for some prudential purpose²; but
² οἰκονο- if one who ought to speak meanly of himself saith any thing
μίας τι- great, on what account doth he utter words which surpass
νός his nature? This is not for any purpose at all, but an act of
³ al. extreme impiety³.
'folly.'

[2.] We are therefore able to assign a reason for the

lowly expressions, a reason sufficient, and becoming to God, ^{JOHN V. 23. 24.} namely, His condescension, His teaching us to be moderate, and the salvation which is thus wrought for us. To declare which He said Himself in another place, *These things I say that ye might be saved.* For when He left His own witness, and betook Himself to that of John, (a thing unworthy of His greatness,) He putteth the reason of such lowliness of language, and saith, *These things I say that ye might be saved.* And ye who assert that He hath not the same authority and power with Him Who begat Him, what can ye say when ye hear Him utter words by which He declareth His Authority and Power and Glory equal in respect of the Father? Wherefore, if He be as ye assert very inferior, doth He claim the same honour? Nor doth He stop even here, but goeth on to say,

He that honoureth not the Son honoureth not the Father which hath sent Him. Seest thou how the honour of the Son is connected with that of the Father? "What of that?" saith one. "We see the same in the case of the Apostles; *He, saith Christ, who receiveth you receiveth Me.*" But in ^{Mat. 10,} that place He speaketh so, because He maketh the concerns ^{40.} of His servants His own; here, because the Essence and the Glory is One (with that of the Father). Therefore¹ it is not ^{1 al. 'Besides'} said of the Apostles "that they may honour," but rightly He saith, *He that honoureth not the Son honoureth not the Father.* For where there are two kings, if one is insulted the other is insulted also, and especially when he that is insulted is a son. He is insulted even when one of his soldiers is maltreated; not in the same way as in this case, but as it were in the person of another², while here it is as it ^{2 διὰ μέ-} were in his own. Wherefore He beforehand said, *That they ^{στρον} should honour the Son even as they honour the Father,* in order that when He should say, *He that honoureth not the Son honoureth not the Father,* thou mightest understand that the honour is the same. For He saith not merely, "he that honoureth not the Son," but "he that honoureth Him not so as I have said" *honoureth not the Father.*

"And how," saith one, "can he that sendeth and he that is sent be of the same essence?" Again, thou bringest down the argument to carnal things, and perceivest not that all

HOMIL. this has been said for no other purpose, but that we might
 XXXIX. know Him to be The Cause¹, and not fall into the error² of
¹ τὸν Sabellius, and that in this manner the infirmity of the Jews
² νόσον might be healed, so that He might not be deemed an enemy
 c. 9, 16, of God³; for they said, *This man is not of God*, "This man
 hath not come from God." Now to remove this suspicion,
 high sayings did not contribute so much as the lowly, and
 therefore continually and every where He said that He had
 been *sent*; not that thou mightest suppose that expression to
 be⁴ any lessening of His greatness, but in order to stop their
 mouths. And for this cause also He constantly betaketh
 Himself to the Father, interposing moreover mention of His
³ al. 'ab- own high Parentage⁵. For had He said all in proportion to
⁴ al. 'ab- His dignity, the Jews would not have received His words,
 solute power' since because of a few such expressions they persecuted and
 oftentimes stoned Him; and if looking wholly to them He
 had used none but low expressions, many in after times
 might have been harmed. Wherefore He mingleth and
 blendeth⁶ His teaching, both by these lowly sayings
 stopping, as I said, the mouths of the Jews, and also by
⁴ al. 'cor- expressions suited to His dignity banishing⁷ from men of
 recting' sense any mean notion of what He had said, and proving
 that such a notion did not in any wise apply to Him
 at all.

The expression "having been sent" denoteth change of
 place—but God is every where present. Wherefore then
⁵ παχύ- saith He that He was *sent*? He speaketh in an earthly⁸
⁶ τερα way⁹, declaring His unanimity with the Father. At least
 He shapeth His succeeding words with a desire to effect
 this.

Ver. 24. *Verily, verily, I say unto you, He that heareth
 My word, and believeth on Him that sent Me, hath ever-
 lasting life.*

Seest thou how continually He putteth the same thing to
 cure that feeling of suspicion, both in this place and in what
 follows by fear and by promises of blessings removing their

⁴ For from their extreme senseless-
 ness He was counted among them an
 enemy of God. *Morel.*

⁵ al. 'not that He might by this shew
 any lessening, &c.'

⁶ κινῶ, generally of mixing wine
 with water.

⁸ *Morel.* reads: 'for this reason He
 doth not decline to use a more earthly
 expression, declaring, &c.'

jealousy of Him, and then again condescending greatly in words? For He said not, "he that heareth My words, and believeth on Me," since they would have certainly deemed that to be pride, and a superfluous pomp of words; because, if after a very long time, and ten thousand miracles, they suspected this when He spake after this manner, much more would they have done so then. It was on this account that at that later period¹ they said to Him, *Abraham is dead, and the prophets are dead, how sayest Thou², If a man keep My saying, he shall never taste of death?* In order therefore that they may not here also become furious, see what He saith, *He that heareth My word, and believeth on Him that sent Me, hath everlasting life.* This had no small effect in making His discourse acceptable, when they learned that those who hear Him believe in the Father also; for after having received this with readiness, they would more easily receive the rest. So that the very speaking in a humble manner contributed and led the way to higher things; for after saying, *hath everlasting life*, He addeth,

And cometh not into judgment, but is passed from death unto life.

By these two things He maketh His discourse acceptable; first, because it is the Father Who is believed on, and then, because the believer enjoyeth many blessings. And the *cometh not into judgment* meaneth, "is not punished," for He speaketh not of death *here*, but of death eternal, as also of the other *life* which is deathless.

Ver. 25. *Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that have heard shall live.*

Having said the words, He speaketh also of the proof by deeds^h. For when He had said, *As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will*, that the thing may not seem to be mere boasting and pride, He affordeth proof³ by works, saying,³ *al. The hour cometh*; then, that thou mayest not deem that the time is long, He addeth, *and now is, when the dead shall*

^h Morel reads: 'He spake those desireth to prove them by works also, great things in words, afterwards He

JOHN
V.
24. 25.
¹ τότε
c. 8, 52.
² σὺ λέ-
³ γεις,
G. T.

HOMIL. *hear the voice of the Son of God, and they that have heard*
 XXXIX. *shall live.* Seest thou here His absolute and unutterable

authority? For as it shall be in the Resurrection, even so, He saith, it shall be *now*. Then too when we hear His voice commanding us we are raised; for, saith the Apostle, ¹Thess. 4, 16. “at the command of God the dead shall arise¹.” “And whence,” perhaps some one will ask, “is it clear that the words are *not* mere boast?” From what He hath added, [not verbally quoted] *and now is*; because had His promises referred only to some future time, His discourse would have been suspected by them, but now He supplieth them with a proof: “While I,” saith He, “am tarrying among you, this thing shall come to pass;” and He would not, had He not possessed the power, have promised for that time, lest through the promise He should incur the greater ridicule. Then too He addeth an argument demonstrative of His assertions, saying,

Ver. 26. *For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.*

[3.] Seest thou that this declareth a perfect likeness save in one¹ point, which is the One being a Father, and the Other a Son? for the expression *hath given*, merely introduceth this distinction, but declareth that all the rest is equal and exactly alike. Whence it is clear that the Son doeth all things with as much authority and power as the Father, and that He is not empowered from some other source, for He *hath life* so as the Father hath. And on this account, what comes after is straightway added, that from this we may understand the other also. What is this then? It is,

Ver. 27. *Hath given Him authority to execute judgment also.*

² ἀνω καὶ κἀνω And wherefore doth He continually² dwell upon *resurrection and judgment*? For He saith, *As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will*: and again, *the Father judgeth no man, but hath committed all judgment to the Son*: and again, *As the Father hath life in Himself so hath He given to the Son to have life in Himself*; and again, *They that have heard*

¹ τὸ ἀπαράλλακτον καὶ ἐνὶ μόνῳ τὴν διαφορὰν ἐμφαίνον.

[the Voice of the Son of God] shall live; and here again, JOHN V. 28. 29. Hath given to Him authority to execute judgment. Wherefore doth He dwell on these things continually? I mean, on judgment, and life, and resurrection? It is because these subjects are able most of any to attract even the obstinate hearer. For the man who is persuaded that he shall both rise again and shall give account to Christ¹ of his transgressions, even though he have seen no other sign, yet having admitted this, will surely run to Him to propitiate his Judge.

That He is the Son of Man, (v. 28.) marvel not at this.

Paul of Samosata rendereth it not so; but how? "Hath given Him authority to execute judgment, because He is the Son of Man²." Now the passage thus read is inconsequent,² As in our Auth. Version. for He did not receive judgment because He was man, (since then what hindered all men from being judges,) but because He is the Son of that Ineffable Essence, therefore is He Judge. So we must read, *That He is the Son of Man, marvel not at this.* For when what He said seemed to the hearers inconsistent, and they deemed Him nothing more than mere man, while His words were greater than suited man, yea or even angel, and were proper to God only, to solve this objection He addeth,

Ver. 28, 29. *Marvel not [that He is the Son of Man³,] for³ τούτο the hour is coming in the which they⁴ that are in the tombs⁴ πάντες shall hear His voice and shall go forth, they that have done⁵ G. T. good to the resurrection of life, and they that have done evil⁶ G. T. to the resurrection of judgment.*

And wherefore said He not, "Marvel not that He is the Son of Man, for He is also the Son of God," but rather mentioned the resurrection? He did indeed put this above, by saying, *shall hear the Voice of the Son of God.* And if here He is silent on the matter, wonder not; for after mentioning a work which was proper to God, He then permitteth His hearers to collect from it that He was God, and the Son of God. For had this been continually asserted by Himself, it would at that time have offended them, but when proved by the argument of miracles, it rendered His doctrine less burdensome. So they who put together syllogisms, when having laid down their premises⁵ they have fairly⁶ proved⁵ τὰ μέρη the point in question, frequently do not draw the conclusion⁶ γενναίως

HOMIL. XXXIX. themselves, but to render their hearers more fairly disposed, and to make their victory more evident, cause the opponent himself to give the verdict, so that the by-standers may the rather agree with them when their opponents decide in their favour. When therefore He mentioned the resurrection of Lazarus, He spake not of the Judgment (for it was not for this that Lazarus arose); but when He spake generally He also added, that *they that have done good shall go forth unto the resurrection of life, and they that have done evil unto the resurrection of judgment.* Thus also John led on his hearers

c. 3, 36. by speaking of the Judgment, and that *he that believeth not on the Son shall not see life, but the wrath of God abideth on*

c. 3, 18. *him:* so too Himself led on Nicodemus: *He that believeth on the Son, He said to him, is not judged, but he that believeth not is judged already;* and so here He mentioneth the

¹ δικασ-
τήριον Judgment-seat¹ and the punishment which shall follow upon evil deeds. For because He had said above, *He that heareth My words and believeth on Him that sent Me,* “is not judged,” lest any one should imagine that this alone is sufficient for salvation, He addeth also the result of man’s

² τὰ ἐκ
τοῦ βίου life², declaring that *they which have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of judgment.* Since then He had said that all the world should render account to Him, and that all at His Voice should rise again, a thing new and strange and even now disbelieved by many who seem to have believed, not to say by the Jews at that time, hear how He goeth to prove it, again condescending to the infirmity of His hearers.

Ver. 30. *I can of Mine own self do nothing; as I hear I judge, and My judgment is just, because I seek not Mine own will, but the will of Him³ Which sent Me.*

³ τοῦ
Πατρὸς
G. T.
⁴ σφίγας

Although He had but lately given no trifling proof of the Resurrection by bracing⁴ the paralytic; on which account also He had not spoken of the Resurrection before He had done what fell little short of resurrection. And the Judgment He hinted at after He had braced the body, by saying, *Behold, thou art made whole, sin no more, lest a worse thing come unto thee;* yet still He proclaimed beforehand the resurrection of Lazarus and of the world. And when He

had spoken of these two, that of Lazarus which should come to pass almost immediately, and that of the inhabited world which should be long after, He confirmeth the first by the paralytic and by the nearness of the time, saying, *The hour cometh and now is*; the other by the raising of Lazarus, by what had already come to pass bringing before their sight what had not yet done so. And this we may observe Him do every where, putting (forth) two or three predictions, and always confirming the future by the past.

[4.] Yet after saying and doing so much, since they still were very weak ¹ He is not content, but by other expressions ¹ al. calms their disputatious temper ², saying, *I can of Myself do nothing*; as *I hear I judge, and My judgment is just, because I seek not Mine own will, but the will of Him which sent Me.* ² al. ³ al. For since He appeared to make some assertions strange and varying from those of the Prophets, (for they said that it is God Who judgeth all the earth, that is, the human race; and this truth David every where loudly proclaimed, *He shall judge the people in righteousness*, and, *God is a righteous Judge, strong and patient*; as did all the Prophets and Moses; but Christ said, *The Father judgeth no man, but hath committed all judgment to the Son* ⁴; an expression which was sufficient to perplex a Jew who heard it, and to make him in turn suspect Christ of being an enemy of God,) He here greatly con- descendeth in His speech, and as far as their infirmity requireth, in order to pluck up by the roots this pernicious opinion, and saith, *I can of Myself do nothing*; that is, “nothing strange, or unlike ⁵, or what the Father desireth not will ye see done or hear said by Me.” And having before declared that He was *the Son of Man*, and because they ¹ supposed Him to be a man at that time, so also He putteth [His expressions] here. As then when He said above, *We speak that we have heard, and testify that we have seen*; and when John said, *What He hath seen He testifieth, and no man receiveth His testimony*; both expressions are used respecting exact knowledge, not concerning hearing and seeing merely; so in this place when He speaketh of *hearing*, He declareth nothing else than that it is impossible for Him to desire any thing, save what the

JOHN
V. 30.

¹ al.
² even
thus too
³ gross
⁴ al.
⁵ shame-
lessness

Ps. 96,
10; and
7, 11.
LXX.

⁴ al. I
am [He]
Who
judge

⁵ παρηλ-
λαγμέ-
νον

c. 3, 32.

¹ So Morel. and Ms. in Bédl. Savile reads, ‘having shewn that they &c.’

HOMIL. XXXIX. Father desireth. Still He said not so plainly, (for they would not as yet have at once received it on hearing it thus asserted;) but how? in a manner very condescending and befitting a mere man, *As I hear I judge*. Again He useth these words in this place, not with reference to *instruction*, (for He said not, "as I am taught," but, *as I hear*;) nor as though He needed to listen, (for not only did He not require to be taught, but He needed not even to listen;) but it was to declare the Unanimity and Identity of [His and the Father's] decision, as though He had said, "So I judge, as if it were the Father Himself that judged." Then He addeth, *and I know that My judgment is just, because I seek not Mine own will, but the will of Him that sent Me*. What sayest Thou? Hast Thou a will different from that of the Father? Yet in another place He saith, *As I and Thou are One*, (speaking of will and unanimity,) *grant to these also that they may be one in Us*; that is, "in faith concerning Us." Seest thou that the words which seem most humble are those which conceal a high meaning? For what He implieth is of this kind: not that the will of the Father is one, and His own another; but that, "as one will in one mind, so is Mine own will and My Father's."

c. 17, 21.
[not ver-
bally
quoted]

¹ al.
'each
sen-
tence'

And marvel not that He hath asserted so close a conjunction; for with reference to the Spirit also Paul hath used this illustration: *What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God*. Thus Christ's meaning is no other than this: "I have not a will different and apart from that of the Father¹, but if He desireth any thing, then I also; if I, then He also. As therefore none could object to the Father judging, so neither may any to Me, for the sentence of Each¹ is given from the same Mind." And if He uttereth these words rather as a man, marvel not, seeing that they still deemed Him to be mere man. Therefore in passages like these it is necessary not merely to enquire into the meaning of the words, but also to take into account the suspicion of the hearers, and listen to what is said as being addressed to that suspicion. Other-

¹ According to Savile's conjectural *παρὰ τοῦ Π.* for which there is also *Ms.* reading, *παρὰ τὸ τοῦ Π.* in place of authority.

wise many difficulties will follow. Consider for instance, JOHN V. 30. He saith, *I seek not Mine own will*: according to this then His will is different (from that of the Father), is imperfect, nay, not merely imperfect, but even unprofitable. "For if it be saving, if it agree with that of the Father, wherefore dost Thou not seek it? Mortals might with reason say so because they have many wills contrary to what seemeth good to the Father, but Thou, wherefore sayest Thou this, Who art in all things like the Father? for this none would say is the language even of a man made perfect and crucified. For if Paul so blended himself¹ with the will of God as to say, *I live, yet* ἐκέρασε Gal. 2, 20. *no longer I, but Christ liveth in me*, how saith the Lord of all, *I seek not Mine own will, but the will of Him that sent Me*, as though that will were different? What then is His meaning? He applieth² His discourse as if the case were² al. that of a mere man, and suiteth His language to the sus-³ brings forward' picion of His hearers. For when He had, by what had gone before, given proof of His sayings, speaking partly as God, partly as a mere man, He again as a man endeavoureth to establish³ the same, and saith, *My judgment is just*. And³ κατα-σκεινδ(ε) whence is this seen? *Because I seek not Mine own will, but the will of Him that sent Me*. "For as in the case of men, he that is free from selfishness cannot be justly charged with having given an unfair decision, so neither will ye now be able to accuse Me. He that desireth to establish his own, may perhaps by many be suspected of corrupting justice with this intent; but he that looketh not to his own, what reason can he have for not deciding justly? Apply now this reasoning to My case. Had I said that I was not sent by the Father, had I not referred to Him the glory of what was done, some of you might perhaps have suspected that desiring to gain honour for Myself, I said the thing that is not; but if I impute and refer what is done to another, wherefore and whence can ye have cause to suspect My words?" Seest thou how He confirmed His discourse, and asserted that *His judgment was just* by an argument which any common man might have used in defending himself? Seest thou how what I have often said is clearly visible? What is that? It is that the exceeding humility of the expressions most persuadeth men of sense not to receive the

HOMIL. words off hand¹ and then fall down [into low thoughts], but
 XXXIX. rather to take pains that they reach to the height of their
¹ ἐκ προ- meaning; this humility too with much ease then raiseth up
 χείρου those who were once grovelling on the ground.

Now bearing all this in mind, let us not, I exhort you, carelessly pass by Christ's words, but enquire closely into them all, every where considering the reason of what has been said; and let us not deem that ignorance and simplicity will be sufficient to excuse us, for He hath bidden

Mat. 10, us not merely to be *harmless*, but *wise*. Let us therefore
 16.

practise wisdom with simplicity, both as to doctrines, and
² κατορ- the right actions² of our lives; let us judge ourselves here,
 θωμάτων that we be not condemned with the world hereafter³; let us
³ τότε act towards our fellow-servants as we desire our Master to

Matt. 6, act towards us: for (we say), *Forgive us our debts, as we*
 12. *forgive our debtors*. I know that the smitten soul endureth not meekly, but if we consider that by so doing we do a kindness not to him who hath grieved us but to ourselves, we shall soon let go the venom of our wrath; for he who

Mat. 18, forgave not the hundred pence to him who had transgressed
 30—34.

against him, wronged not his fellow-servant but himself, by rendering himself liable for the ten thousand talents of which he had before received forgiveness. When therefore we forgive not others, we forgive not ourselves. And so let us not merely say to God, "remember not our offences;" but let each also say to himself, "let us not remember the offences of our fellow-servants done against us." For thou first givest judgment on thine own sins, and God judgeth

⁴ ἔπειτα after⁴; thou proposest the law concerning remission and punishment, thou declarest thy decision on these matters, and therefore whether God shall or shall not remember, rests with thee. For which cause Paul biddeth us *forgive*,

Col. 3, *if any one hath cause of complaint against any*, and not
 13. simply forgive, but so that not even any remnants be left behind. Since Christ not only did not publish our transgressions, but did not put us the transgressors in mind of them, nor say, "in such and such things hast thou offended,"

Col. 2, but remitted and blotted out the handwriting, not reckoning
 14. our offences, as Paul hath also declared. Let us too do this; let us wipe away all [trespasses against us] from our minds;

and if any good thing hath been done to us by him that hath grieved us, let us only reckon that; but if any thing grievous and hard to bear, let us cast it forth and blot it out, so that not even a vestige of it remain. And if no good has been done us by him, so much the greater recompense and higher credit will be ours if we forgive. Others by watching, by making the earth their bed, by ten thousand hardships, wipe away their sins, but thou by an easier way, I mean by not remembering wrongs, mayest cause all thy trespasses to disappear. Why then thrustest thou the sword against thyself, as do mad and frantic men, and banishest thyself from the life which is to come, when thou oughtest to use every means to attain unto it? For if this present life be so desirable, what can one say of that other from which pain, and grief, and mourning, have fled away? There it needs not to fear death, nor imagine any end to those good things. Blessed, thrice blessed, yea, and this many times over, are they who enjoy that blessed rest, while they are miserable, thrice miserable, yea, ten thousand times miserable, who have cast themselves forth from that blessedness. "And what," saith some one, "is it that maketh us to enjoy that life?" Hear the Judge Himself conversing with a certain young man on this matter. When the young man said, *What shall I do to inherit eternal life?* Christ after Mat. 19, 16. repeating to him the other commandments, ended with the love of his neighbour. Perhaps like that rich man some of my hearers will say, "that we also have kept these, for we neither have robbed, nor killed, nor committed adultery;" yet assuredly thou wilt not be able to say this, that thou hast loved thy neighbour as thou oughtest to have loved him. For if a man hath envied or spoken evil of another, if he hath not helped him when injured, or not imparted to him of his substance, then neither hath he loved him. Now Christ hath commanded not only this, but something besides. What then is this? *Sell, He saith, that thou hast, Mat. 19, and give to the poor; and come follow Me:* 21. terming the imitating Him in our actions *following* Him. What learn we hence? First, that he who hath not all these things cannot attain unto the chief places in *that* rest. For after the young man had said, "All these things have I done,"

JOHN
V. 30.

HOMIL. Christ, as though some great thing were wanting to his being
XXXIX. perfectly approved, replied, *If thou wilt be perfect, sell that thou hast, and give to the poor: and come, follow Me.* First then we may learn this; secondly, that Christ rebuked the man for his vain boast; for one who lived in such superfluity, and regarded not others living in poverty, how could he love his neighbour? So that neither in this matter did he speak truly. But let us do both the one and the other of these things; let us be eager to empt out our substance, and to purchase heaven. Since if for worldly honour men have often expended their whole possessions, an honour which was to stay here below, and even here not to stay by us long, (for many even much before their deaths have been stripped of their supremacy, and others because of it have often lost their lives, and yet, although aware of this, they expend all for its sake;) if now they do so much for this kind of honour, what can be more wretched than we if for the sake of that honour which abideth and which cannot be taken from us we will not give up even a little, nor supply to others those things which in a short time while yet here we shall leave? What madness must it be, when it is in our power voluntarily to give to others, and so to take with us those things of which we shall even against our will be deprived, to refuse to do so? Yet if a man were being led to death, and it were proposed to him to give up all his goods and so go free, we should think a favour was conferred upon him; and shall we, who are being led on the way to the pit, shall we, when it is allowed us to give up half and be free, prefer to be punished, and uselessly to retain what is not ours even to the losing what is so? What excuse shall we have, what claim for pardon, who, when so easy a road has been cut for us unto life, rush down precipices, and travel along an unprofitable path, depriving ourselves of all things both here and hereafter, when we might enjoy both in security? If then we did not so before, let us at least stop now; and coming to ourselves, let us rightly dispose of things present, that we may easily receive those which are to come, through the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

H O M I L Y X L.

JOHN v. 31, 32.

If I bear witness of Myself, My witness is not true; there is another that beareth witness of Me, and I know that the witness which he witnesseth of Me is true.

IF any one unpractised in the art undertake to work a mine, he will get no gold, but confounding all aimlessly and together, will undergo a labour unprofitable and pernicious: so also they who understand not the method¹ of Holy Scripture, nor search out its peculiarities² and laws, but go over all its points carelessly and in one manner, will mix the gold² with earth, and never discover the treasure which is laid up in it. I say this now because the passage before us containeth much gold, not indeed manifest to view, but covered over with much obscurity, and therefore by digging and purifying we must arrive at the legitimate sense. For who would not at once be troubled at hearing Christ say, *If I testify of Myself, My witness is not true*; inasmuch as He often appeareth to have testified of Himself? For instance, conversing with the Samaritan woman He said, *I Am that speak unto thee*: and in like manner to the blind man, *It is* c. 9, 37. *He that talketh with thee*; and rebuking the Jews, *Ye say*^a, c. 10, 36. *thou blasphemest, because I said I am the Son of God*? And in many other places besides He doth this. If now all these assertions be false, what hope of salvation shall we have?

^a Savile reads, 'and to the Jews, How say ye, &c.'

HOMIL. And where shall we find truth when Truth Itself declareth,
 XL. *My witness is not true?* Nor doth this appear to be the only contradiction; there is another not less than this. He saith c. 8, 14. *Though I bear witness of Myself, yet My witness is true*; which then, tell me, am I to receive, and which deem a falsehood? If we take them out thus [from the context] simply as they are said, without carefully considering the person to whom nor the cause for which they are said, nor any other like circumstances, they will both be falsehoods. For if His witness be *not true*, then this assertion is not true either, not merely the second, but the first also. What then is the meaning? We need great watchfulness, or rather the grace of God, that we rest not in the mere words; for thus the heretics err, because they enquire not into the object of the speaker nor the disposition of the hearers. If we add not these and other points besides, as times and places and the opinions of the listeners, many absurd consequences will follow.

What then is the meaning^b? The Jews were about to object to Him, *If thou bearest witness¹ concerning thyself, thy witness is not true*: therefore He spake these words in anticipation; as though He had said, "ye will surely say to Me, we believe thee not; for no one that witnesseth of himself is readily² held trustworthy among men." So that the *is not true* must not be read absolutely, but with reference to^c their suspicions, as though He had said, "to you it is not true;" and so He uttered the words not looking to His own dignity, but to their secret thoughts. When He saith, *My witness is not true*, He rebuketh their opinion of Him, and the objection about to be urged by them against Him; but when He saith, c. 8, 14. *Though I bear witness of Myself, My witness is true*, He declareth the very nature of the thing itself, namely, that as God they ought to deem Him trustworthy even when speaking of Himself. For since He had spoken of the resurrection of the dead, and of the judgment, and that he that believeth on Him is not judged, but cometh unto life, and that He shall sit to require account of all men, and that He hath the same Authority and Power with the Father; and since

^b al. 'let us see then with what intent these words were said.'

^c al. with the addition 'to their &c.'

He was about again otherwise to prove these things, He necessarily put their objection first. "I told you," He saith, "that as the Father raiseth the dead and quickeneth them, so the Son quickeneth whom He will; I told you that the Father judgeth no man, but hath committed all judgment unto the Son; I told you that men must honour the Son as they honour the Father; I told you that he that honoureth not the Son honoureth not the Father; I told you that he that heareth *My words and believeth them shall not see death, but hath passed from death unto life*; that My voice shall raise the dead, some now, some hereafter; that I shall demand account from all men of their transgressions, that I shall judge righteously, and recompense those who have walked uprightly." Now since all these were assertions, since the things asserted were important, and since no clear proof of them had as yet been afforded to the Jews but one rather¹ indistinct, He putteth their objection first when He is about to proceed to establish His assertions, speaking somewhat in this way if not in these very words²: "Perhaps ye will say, thou asser-test all this, but thou art not a credible witness, since thou testifiest of thyself." First then checking their disputatious spirit by setting forth what they would say, and shewing that He knew the secrets of their hearts, and giving this first proof of His power, after stating the objection He supplieth other proofs clear and indisputable, producing three witnesses to what He said, namely, the works wrought by Him, the witness of the Father, and the preaching of John. And He putteth first the less important witness of John. For after saying, *There is another that beareth witness of Me, and I know that his witness is true*, He addeth,

JOHN
V.
31. 32.

v. 24.
[not ex-
actly
quoted]

al. 'in
every
way.'
ἐφ' ὅτι
al. ὅτι
περ.

Ver. 33. *Ye sent unto John, and he bare witness unto the truth.*

Yet if Thy witness be not true, how sayest Thou, "I know that the testimony of John is true, and that he hath borne witness to the truth?" and seest thou (O man) how clear it hence is, that the expression, *My witness is not true*, was addressed to their secret thoughts?

[2.] "What then," saith some one, "if John bare witness partially³." That the Jews might not assert this, see how He

¹ Morel. reads, 'all but conclusively refuting them by what He saith.'

HOMIL. removeth this suspicion. For He said not, "John testified
 XL. of Me," but, "ye first sent to John, and ye would not have sent had ye not deemed him trustworthy." Nay, what is more, they had sent not to ask him about Christ, but about himself, and the man whom they deemed trustworthy in what related to himself they would much more deem so in what related to another. For it is, so to speak, the nature of us all not to give so much credit to those who speak of themselves as to those who speak of others; yet him they deemed so trustworthy as not to require even concerning himself any other testimony. For they who were sent said not, "What sayest thou concerning Christ?" but, *Who art thou? What sayest thou of thyself?* So great admiration felt they for the man. Now to all this Christ made allusion by saying, *Ye sent unto John.* And on this account the Evangelist hath not merely related that they sent, but is exact as to the persons sent that¹ they were Priests and of the Pharisees, not common or abject persons, nor such as might be corrupted or cheated, but men able to understand exactly what he said.

¹ al.
 'shew-
 ing that

Ver. 34. *But I receive not testimony from man.*

"Why then hast Thou brought forward that of John?" His testimony was not the *testimony of man*, for, saith he, c. 1, 33. *He that sent me to baptize with water, He said unto me.* So that John's testimony was the testimony of God; for having learned from Him he said what he did. But that none should ask, "whence is it clear that he learnt from God?" and stop at this, He abundantly silences them by still addressing Himself to their thoughts. For neither was it likely that many would know these things; they had hitherto given heed unto John as to one who spake of himself, and therefore Christ saith, *I receive not testimony from man.* And that the Jews might not ask, "And if Thou wert not about to receive the testimony of man, and by it to strengthen Thyself, why hast Thou brought forward this man's testimony?" see how He correcteth this contradiction by what He addeth. For after saying, *I receive not testimony from man*, He hath added,

But these things I say, that ye may be saved.

What He saith is of this kind; "I, being God, needed not

the witness of John which is man's witness, yet because ye ^{JOHN} gave more heed to him, believe him more trustworthy than ^{V.35.36.} any, ran to him as to a prophet, (for all the city was poured forth to Jordan,) and have not believed on Me even when working miracles, therefore I remind you of that witness of his."

Ver. 35. *He was a burning and a shining light, and ye were willing for a season to rejoice in his light.*

That they may not reply, "What if he did speak and we received him not," He sheweth that they did receive John's sayings: since they sent not common men, but priests and Pharisees, and were willing to rejoice¹; so much did they¹ clause admire the man, and at the time had nothing to say against^{omitted} in Ben. his words. But the *for a season*, is the expression of one noting their levity², and the fact that they soon started away² <sup>ἐύκο-
λίαν</sup> from him.

Ver. 36. *But I have greater witness than that of John.*

"For had ye been willing to admit faith according to the (natural) consequence of the facts, I would have brought you over by My works more than he by his words. But since ye will not, I bring you to John, not as needing his testimony, but because I do all *that ye may be saved*. For I have greater witness than that of John, namely, that from My works; yet I do not merely consider how I may be made acceptable to you by credible evidence, but how by that (of persons) known³ to and admired by you." Then³ <sup>al.
'nearer'</sup> glancing at them and saying that they rejoiced for a season in his (John's) light, He declared that their zeal was but temporary and uncertain⁴.

He called John a torch⁴, signifying that he had not light⁴ ^{λύχνο-} of himself, but by the grace of the Spirit; but the circumstance which caused the absolute distinction⁵ between Him-⁵ <sup>ἀντι-
διαστο-
λήν</sup> self and John, namely, that He was the Sun of righteousness, this He put not yet; but merely hinting as yet at this He touched⁶ them sharply, by shewing that from the same⁶ <sup>al.
reaches</sup> disposition which led them to despise John, neither could they believe in Christ. Since it was but for a season that they admired even the man whom they did admire, and who,

^c This passage is read variously in Ben. and Ms. but without any variety of meaning.

HOMIL. had they not acted thus, would soon have led them by the hand
 XL. to Jesus. Having then proved them altogether unworthy of forgiveness, He went on to say, *I have greater witness than that of John*. "What is that?" It is that from His works.

*For the works, He saith, which the Father hath given Me to finish, the same works that I do bear witness of Me that the Father sent*¹ Me.

¹ ἀπέ-
 στείλει
 [ἀπέ-
 σταλκε
 G. T.] By this He reminded them of the paralytic restored, and of many other things. The words perhaps one of them might have asserted were mere boast, and said by reason of John's friendship towards Him, (though indeed it was not in their power to say even this of John, a man equal to the exact practice of wisdom², and on this account admired by them,) but the works could not even among the maddest of them admit this suspicion; therefore He added this second testimony, saying, *The works which the Father hath given Me to finish, the same works that I do bear witness of Me that the Father sent Me*.

In this place He also meeteth the accusation respecting the violation of the Sabbath. For since those persons c. 9, 16. argued, "How can he be from God, seeing that he keepeth not the Sabbath?" therefore He saith, *Which My Father hath given unto Me*. Yet in truth, He acted with absolute power, but in order most abundantly to shew that He doth nothing contrary to the Father, therefore He hath put the expression of much inferiority. Since why did [3.] He not say, "the works which the Father hath given Me testify that I am equal to the Father?" for both of these truths were to be learned from the works, that He did nothing contrary, and that He was equal to Him Who begat Him; a point which He is establishing elsewhere, c. 10, 38. where He saith, *If ye believe not Me, believe the works: that ye may know and believe that I am in the Father and the Father in Me*¹. In both respects, therefore, the works bare witness to Him, that He was equal to the Father, and that He did nothing contrary to Him. Why then said He not so, instead of leaving out the greater and putting forward this? Because to establish this was His first object. For although it was a far less thing to have it

¹ ἐν ἐμοὶ ὁ Πατήρ, καὶ γὰρ ἐν αὐτῷ G. T.

believed that He came from God, than to have it believed that God was equal with Him, (for that belonged to the Prophets also¹, but this never,) still He taketh much pains as to the lesser point, as knowing that, this admitted², the other would afterwards be easily received. So that making no mention of the more important portion of the testimony, He putteth³ its lesser office, that by this they may receive the other also. Having effected this, He addeth,

Ver. 37. *And the Father Himself, Which hath sent Me, hath borne witness of Me.*

Where did He bear witness of Him? In Jordan: *This is My beloved Son, in Whom I am well pleased; hear Him*. Yet even this needed proof. The testimony of John then was clear, for they themselves had sent to him, and could not deny it. The testimony from miracles was in like manner clear, for they had seen them wrought, and had heard from him who was healed, and had believed; whence also they drew their accusation. It therefore remained to give proof to the testimony of the Father. Next in order to effect this, He added,

Ye have neither heard His voice at any time:

How then saith Moses, *The Lord spake, and Moses answered?* and David, *He heard a tongue which he knew not*; and Moses again, "Is there any such people which hath heard the voice of God?"

Nor seen His shape.

Yet Isaiah, Jeremiah, and Ezekiel, are said to have seen Him, and many others. What then is that which Christ saith now? He guideth them by degrees to a philosophical doctrine, shewing that with God is neither voice nor shape, but that He is higher than such forms or sounds like these. For as when He saith, *Ye have not heard His voice*, He doth not mean that God doth indeed utter a voice, but one which cannot be heard; so when He saith, *Nor seen His shape*, He doth not mean that God hath a shape though one invisible, but that neither of these things belongeth to God. And in order that they might not say, "Thou art a boaster, God spake to Moses only;" (this at least they did say, *We know that God spake with Moses: as for this fellow, we*

¹ The latter words heard at the Transfiguration.

HOMIL. *know not whence He is;*) on this account He spake as He
XL. did, to shew that there is neither voice nor shape with God.
 “But why,” He saith, “name I these things? Not only have ye *neither heard His voice nor seen His shape*, but it is not even in your power to assert that of which you most boast and of which you are all most fully assured, namely, that ye have received and keep His commandments.” Wherefore He addeth,

Ver. 38. *And ye have not His word abiding in you.*

That is, the ordinances, the commandments, the Law, and the Prophets. For even if God ordained these, still they are not with you, since ye believe not on Me. Because, if the Scriptures every where say¹ that it is necessary to give heed to² Me, and yet ye believe not, it is quite clear that His word is removed from you. Wherefore again He addeth,

For Whom He hath sent, Him ye believe not.

Then that they may not argue, “How, if we have not heard His voice, hath He testified unto thee?” He saith,

Ver. 39. *Search the Scriptures, for they are they which testify of Me.*

Since by these the Father gave His testimony. He gave it indeed by Jordan also and in the mount, but Christ bringeth not forward those voices; perhaps by doing so³ He would have been disbelieved⁴; for one of them, that in the mount, they did not hear, and the other they heard indeed, but heeded not. For this reason He referreth them to the Scriptures, shewing that from them cometh the Father’s⁵ testimony, having first removed the old grounds on which they used to boast, either as having seen God or as having heard His voice. For as it was likely that they would disbelieve His voice, and picture to themselves what took place on Sinai, after first correcting their suspicions on these points, and shewing that what had been done was a condescension, He then referreth them to the testimony of the Scriptures.

[4.] And from these too let us also, when we war against heretics, arm and fortify ourselves. For *all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*

²Tim. 3.
16. 17.

³ *ἐν τῇ ὁρῇ*
⁴ al.
⁵ *they would have disbelieved them*
⁵ al. *of the Spirit*

that the man of God may be perfect, thoroughly furnished JOHN V. 39. unto every good work; not that he may have some and not others, for such a man is not perfect. For tell me what profit is it, if a man pray continually, but give not liberal alms? or if he give liberal alms, but be covetous or violent? or if he be not covetous nor violent, but (is liberal) to make a show before men, and to gain the praise of the beholders? or if he give alms with exactness and according to God's pleasure, yet be lifted up by this very thing, and be high-minded? or if he be humble and constant in fasting, but covetous, greedy of gain¹, and nailed to earth, and one who ^{ἐμφορὶ- κὸς} introduceth into his soul the mother of mischief? for the love of money is the root of all evils². Let us then shudder² al. for at the action, let us flee the sin; this hath made the world a waste³, this hath brought all things into confusion, this ^{Paul has said,} seduceth us from the most blessed service of Christ. "It ^{ἢ οὐδ' ὅτι,} is not possible⁴," He saith, "to serve God and mammon." ^{ἀνδορα- τὸν.} For mammon giveth commands contradictory to those of ^{οὐδ' ὅτι.} Christ. The one saith, "Give to them that need;" the ^{πασθε} other, "Plunder the goods of the needy." Christ saith, "Forgive them that wrong thee;" the other, "Prepare snares against those who do thee no wrong." Christ saith, "Be merciful and kind;" mammon saith, "Be savage and cruel, and count the tears of the poor as nothing;" to the intent that he may render the Judge stern to us in that day. For then all our actions shall come⁵ before our eyes, and ^{ἢ οὐδ' ὅτι.} those who have been injured and stripped by us, shutting us ^{stand.} out from all excuse. Since if Lazarus, who received no wrong from Dives, but only did not enjoy any of his good things, stood forth at that time⁶ as a bitter accuser and ^{τότε.} allowed him not to obtain any pardon, what excuse, tell me, shall they have, who, besides giving no alms of their own substance, seize that of others, and overthrow orphans' houses? If they who have not fed Christ when He hungered have drawn such fire upon their heads, what consolation shall they enjoy who plunder what belongs not to them at all, who weave ten thousand law-suits, who unjustly grasp the property of all men? Let us then cast out this desire; and we shall cast it out if we think of those before us who did wrongfully, who were covetous and are gone. Do⁷ not⁷ al. ^{shall.}

HOMIL. others enjoy their wealth and labours while they lie in
XL. punishment, and vengeance, and intolerable woes? And
 how can this be any thing but extreme folly, to weary and
 vex ourselves, that living we may strain ourselves with labour,
 and on our departure hence undergo intolerable punishments
 and vengeance, when we might have enjoyed ourselves here,
 (for nothing so much causeth pleasure as the consciousness
 of almsgiving¹;) and departing to that place might have been
 delivered from all our woes, and obtained ten thousand
 blessings? For as wickedness is wont to punish those who
 go after it, even before (they arrive at) the pit, so also virtue,
 even before the (gift of) the Kingdom, provides delights for
 those who here practise it, making them to live in company
 with good hopes and continual pleasure. Therefore that we
 may obtain this, both here and in the life to come, let us
 hold fast to good works, so shall we gain the future crown;
 to which may we all reach through the grace and loving-
 kindness of our Lord Jesus Christ, by Whom and with
 Whom, to the Father and the Holy Ghost, be glory, now
 and ever, and world without end. Amen.

¹ al.
 ' alms-
 giving
 and a
 clear
 con-
 science'

HOMILY XLI.

JOHN v. 39, 40.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me. And ye will not come to Me that ye might have [eternal¹] life.

¹ not in
G. T.

BELoved, let us make great account of spiritual things, and not think that it is sufficient for us to salvation to pursue them any how. For if in things of this life a man can gain no great profit if he conduct them in an indifferent and chance way, much more will this be the case in spiritual things, since these require yet greater attention. Wherefore Christ when He referred the Jews to the Scriptures, sent them not to a mere reading, but a careful and considerate² al. search; for He said not, "Read the Scriptures," but, *Search³ the Scriptures.* ^{'inquisitive'} Since the sayings relating to Him required great attention, (for they had been concealed from the beginning for the advantage of the men of that time,) He biddeth them now dig down with care that they might be able to discover what lay in the depth below. These sayings were not on the surface, nor were they cast forth to open view, but lay like some treasure hidden very deep. Now he that searcheth for hidden things, except he seek them with care and toil, will never find the object of his search. For which cause He said, *Search the Scriptures, because in them ye think ye have eternal life.* He said not, "Ye have," but, *ye think*, shewing that they gained from them nothing great or high, expecting as they did to be saved by

HOMIL. the mere reading, without the addition of¹ faith. What He
 XLI. saith therefore is of this kind: "Do ye not admire the
¹ al. Scriptures, do ye not think that they are the causes of all
 ' being desti- life? By these I confirm My claims now, for they are they
 tute of' which testify of Me, yet ye will not come to Me that ye may
 have eternal life." It was thus with good reason that He
 said, *ye think*, because they would not obey, but merely
 prided themselves on the bare reading. Then lest owing to
 His very tender care He should incur among them the
 suspicion of vain glory, and because He desired to be
 believed by them, should be deemed to be seeking His own;
 (for He reminded them of the words of John, and of the
 witness of God, and of His own works, and said all He
 could to draw them to Him, and promised them *life*²;) since, I say, it was likely that many would suspect that He
 spake these things from a desire of glory, hear what He
 saith:

Ver. 41. *I receive not honour from men.*

That is, "I need it not:" "My nature," He saith, "is not
 of such a kind as to need the honour which is from men, for
 if the sun can receive no addition from the light of a candle,
 much farther am I from needing the honour which is from
 men." "Why then," asks some one, "sayest thou these
 things, if thou needest it not?" *That ye may be saved.*
 This He positively asserted above, and the same He implied
 here also, by saying, *that ye might have life*. Moreover, He
 putteth another reason:

Ver. 42. *But I know you that ye have not the love of God
 in you.*

For when under pretence of loving God they² persecuted
 Him because He made Himself equal with God, and He
 knew that they would not believe Him, lest any one should
 ask, "why speakest thou these words?" "I speak them," He
 saith, "to convict you of this, that it is not for the love of
 God that ye persecute Me, if it be so that He testifieth to
 Me both by works and by the Scriptures. For as before
 this when ye deemed Me an enemy of God ye drove Me
 away, so now, since I have declared these things, ye ought to
 have hastened to Me, if ye had really loved God. But ye

² al. 'they often'

² al. 'and promised all those things so as to draw them to Himself.'

love Him not. And therefore have I spoken these words, JOHN V. 43. to shew that you are possessed with excessive pride, that you are vainly boasting and shading over¹ your own enviousness.” And the same He proveth not by these things^{al. veiling} only, but by those that should come to pass.

Ver. 43. *I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him will ye receive.*

Seest thou that He every where declareth that He hath been *sent*, that judgment hath been committed to Him by the Father, that He can do nothing of Himself, in order that He may cut off all excuse for their unfairness? But who is it that He here saith shall come *in his own name*? He alludeth here to Antichrist, and putteth² an incontrovertible proof of their unfairness. “For if as loving God^{al. whom also He} ye persecute Me, much more ought this to have taken place³ in the case of Antichrist. For he will neither say that he is^{al. putteth} sent by the Father, nor that he cometh according to his^{al. ought} will, but in every thing contrariwise, seizing like a tyrant what belongeth not to him, and asserting that he is the very God over all, as Paul saith, *Exalting himself above all that is* 2 Thess. *called God, or that is worshipped, shewing himself that he* 2, 4. *is God.* This is to ‘come in his own name.’ I do not so, but am come in the Name of My Father.” That they received not One Who said that He was sent of God, was a sufficient proof that they loved not God; but now from the contrary of this fact, from their being about to receive Antichrist, He sheweth their shamelessness⁴. For when they^{al. en-} receive not One Who asserteth that He was sent by God,^{ness} and are about to worship one who knoweth Him not, and who saith that he is God over all, it is clear that their persecution proceeded from malice and from hating God. On this account He putteth two reasons for His words; and first the kinder one⁵, *That ye may be saved*; and, *That ye* al. kind- *may have life*: and when they would have mocked at Him,^{ness,} He putteth the other which was more striking, shewing^{saying} that even although His hearers should not believe, yet that God was wont always to do His own works. Now Paul speaking concerning Antichrist said prophetically, [2.] *that God shall send them strong delusion,—that they all* 2 Thess. 2, 11, 12.

HOMIL. *might be judged who believed not the truth, but had pleasure*
 XLI. *in unrighteousness.* Christ said not, "He shall come;" but,
if He come, from tenderness for His hearers; and because
¹ al. all their obstinacy¹ was not yet complete. He was silent as
 wicked- to the reason of His coming; but Paul, for those who can
 ness. understand, has particularly alluded to it. For it is he who
 taketh away all excuse from them.

Christ then putteth also the cause of their unbelief, saying,

Ver. 44. *How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?*

Hence again He sheweth that they looked not to the things of God, but that under this pretence they desired to gratify private feeling, and were so far from doing this on account of His glory, that they preferred honour from men to that which cometh from Him. How then were they
² ἀναδέ- likely to entertain² such hostility towards Him^b for a kind of
 χερσαι honour which they so despised, as to prefer to it the honour which cometh from men?

Having told them that they had not the love of God, and having proved it by what was doing in His case, and by what should be in the case of Antichrist, and having demonstrated that they were deprived of all excuse, He next bringeth Moses to be their accuser, going on to say,

Ver. 45—47. *Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?*

³ ἐκεῖνος What He saith is of this kind: "It is Moses³ who
⁴ or, has been insulted more than I⁴ by your conduct towards
 'before Me' Me, for ye have disbelieved him rather than Me." See how
 in every way He hath cast them out from all excuse. "Ye
 said that ye loved God when ye persecuted Me; I have
⁵ al. shewn that ye did so from hatred of Him: ye say⁵ that
 'accuse' I break the Sabbath and annul the Law; I have rid Me
⁶ al. of this slander also: ye maintain⁶ that ye believe in Moses
 'profess' by what ye dare to do against Me; I on the contrary shew
 that this is most to disbelieve in Moses; for so far am I from
^b or, 'to take on them such hostility as they would have incurred by following Him.'

opposing the Law, that he who shall accuse you is none other than the man who gave you the Law." As then He said of the Scriptures, in which *ye think ye have eternal life*, so of Moses also He saith, *in whom ye trust*; every where conquering them by their own weapons.

"And whence," saith some one, "is it clear that Moses will accuse us, and that thou art not a boaster? What hast thou to do with Moses? Thou hast broken the Sabbath which he ordained that we should keep; how then should he accuse us? And how doth it appear that we shall believe on another who cometh in his own name? All these assertions thou makest without evidence." Now in truth all these points are proved above. "For" (Christ would reply) "since it is acknowledged that I came from God, both by the works, by the voice of John, and by the testimony of the Father, it is evident that Moses will accuse the Jews." For what saith he? "If a man come doing miracles and leading you to God and truly foretelling things future, ye must hearken unto him with all readiness." Now Christ had done all this. He wrought miracles in very truth, He drew all men to God, and (so that He ¹) caused accomplishment to follow His predictions ^b.

"But whence doth it appear that they will believe another?" From their hating Christ, since they who turn aside from Him Who cometh according to the will of God will, it is quite plain, receive the enemy of God. And marvel not if He now putteth forward Moses, although He said, *I receive not witness from man*, for He referreth them not to Moses, but to the Scriptures of God. However, since the Scriptures terrified them less, He bringeth round His discourse to the very person (of Moses), setting over against them their Lawgiver as their accuser, thus rendering the terror more impressive²; and each of their assertions He ² al. 'more horrible' refuteth. Observe: they said that they persecuted Him through love for God, He sheweth that they did so through hating God; they said that they held fast to Moses, He sheweth that they acted thus because they believed not Moses. For had they been zealous for the law, they ought

^b Not found in so many words. The command is given with this test, Deut. 18, 18—22. see also Deut. 13, 1.

HOMIL. to have received Him Who fulfilled it; if they loved God
XLI. they ought to have believed One Who drew them to Him, if they believed Moses they ought to have done homage to One of Whom Moses prophesied. "But" (saith Christ) "if Moses is disbelieved before My coming, it is nothing unlikely that I, Who am heralded by him, should be driven away by you." As then He had shewn from their conduct towards Himself that they who admired John (really) despised him, so now He sheweth that they who thought that they believed Moses, believed him not, and turneth back on their own head all that they thought to put forward in their own behalf. "So far," He saith, "am I from drawing you away from the Law, that I call your Lawgiver himself to be your accuser."

That the Scriptures testified of Him He declared, but where they testify He added not; desiring to inspire them with greater awe, and to prompt them to search, and to reduce them to the necessity of questioning. For had He told them readily and without their questioning, they would have rejected the testimony; but now, if they gave any heed to His words, they needed first of all to ask, and learn from Him what that testimony was*. On this account He dealeth the more largely in assertions and threats, not in proofs only, that even so He may bring them over by fear of what He saith; but they even so were silent. Such a thing is wickedness; whatsoever a man say or do it is not stirred to move, but remaineth keeping its peculiar venom.

Wherefore we must cast out all wickedness from our souls, and never more contrive any deceit; for, saith one, *To the perverse God sendeth crooked paths*; and, *The holy spirit of discipline¹ will flee deceit, and remove from thoughts that are without understanding*. For nothing maketh men so foolish as wickedness; since when a man is treacherous, unfair², ungrateful, (these are different forms of wickedness,) when without having been wronged he grieves another, when he weaves deceits, how shall he not exhibit an example of excessive folly? Again, nothing maketh men so wise as virtue; it rendereth them thankful and fair-minded, merciful, mild, gentle, and candid; it is

* al. 'to enquire even if He held His peace.'

Prov.
21, 8.
LXX.
Wisd. 1,
5.
¹ σοφίας
² ἀγνώ-
μων

wont to be the mother of all other blessings. And what is more understanding than one so disposed? for virtue is the JOHN V. 47. very spring and root of prudence, just as all wickedness hath its beginning in folly. For the insolent man and the angry become the prey of their respective passions from lack of wisdom; on which account the prophet said, *There is no soundness in my flesh: my wounds stink and are corrupt* Psa. 38, 3. 4. *because of my foolishness:* shewing that all sin hath its beginning in folly: and so the virtuous man who hath the fear of God is more understanding than any; wherefore a wise man hath said, *The fear of the Lord is the beginning of wisdom.* Prov. 1, 7. If then to fear God is to have wisdom, and the wicked man hath not that fear, he is deprived of that which is wisdom indeed;—and deprived of that which is wisdom indeed, he is more foolish than any. And yet many admire the wicked as being able to do injustice and harm, not knowing that they ought to deem them wretched above all men, who thinking to injure others thrust the sword against themselves;—an act of extremest folly, that a man should strike himself and not even know that he doth so, but should think that he is injuring another while he is killing himself. Wherefore Paul, knowing that we slay ourselves when we smite others, saith, *Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?* 1 Cor. 6, 7. For the not suffering wrong consists in doing none, as also the not being ill-used in not using others ill; though this assertion may seem a riddle to the many, and to those who will not learn true wisdom. Knowing this, let us not call wretched or lament for those who suffer injury or insult, but for such who inflict these things; these are they who have been most injured, who have made God to be at war with them, and have opened the mouths of ten thousand accusers, who are getting an evil reputation in the present life, and drawing down on themselves severe punishment in the life to come. While those who have been wronged by them, and have nobly borne it all, have God favourable to them, and all to condole with, and praise, and entertain them. Such as these in the present life shall enjoy an exceeding good report, as affording the strongest example of true wisdom, and in the life to come shall share the good

HCMTL things everlasting; to which may we all attain through the
XLI. grace and lovingkindness of our Lord Jesus Christ, with
Whom to the Father and the Holy Ghost be glory, now and
ever, and world without end. Amen.

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